

MISSIONARY HORIZONS

JANUARY, 1957

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MISSIONARY HORIZONS

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Best Wishes For The New Year

We want to take this occasion to wish you a happy New Year.

May health, prosperity, and success be yours. May you be surrounded by friends and cherished by loved ones. May the deepest longings of your heart find satisfaction.

World conditions being what they are, we are beginning to get used to being surprised that we are still here and not blown to atomic bits. Year by year we have been made conscious that this year may be the last—and for many, even in the natural course of events, it will be.

We wish that in some way we could guarantee to each one all the ingredients which go to make up a happy life. But it is not in our power to grant health, success, and prosperity, and only in a limited sense can we supply the heart's need for love and friendship.

But we do know and recommend One who can bring happiness throughout the New Year—the Lord Jesus Christ.

He is able to give health, happiness, and success, and to know His love and His faithful friendship can mean more to you than anything else in the whole, wide world.

He is able to give more than happiness. He can give satisfaction and joy, even when the things that make for happiness are swept away.

Should health fail, prosperity vanish, and success disappear, should death remove friends and loved ones (and we all face these prospects in the New Year); in short, whatever happens to take away happiness, Jesus Christ can give you peace, joy, and satisfaction in the New Year and through all the years to come.

Let Him be your confidence. Trust Him as your Saviour. Confide in Him as your Friend. Receive forgiveness at His hand. Share the eternal life He freely gives.

With Him as your Saviour, come what may in the New Year, your soul will be safe and your life sheltered in His love.

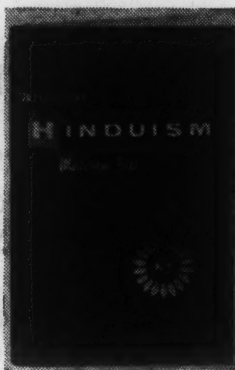
The past is gone and cannot be reclaimed. Why not forget those things which are behind and reach forth with vigor unto those things which are ahead. Jesus promises forgiveness for the past to all who will heed His call, "*As far as the east is from the west, so far hath he [God] removed our transgressions from us*" (Psalm 103:12). God's love and pardon is wonderful. Have you experienced His forgiveness through Jesus Christ, His Son, of Whom it was written: "*Behold the Lamb of God, which taketh away the sin of the world*" (John 1:29)?

"*He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life*" (John 5:24).

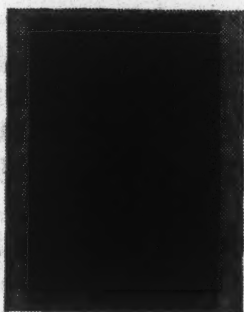
In the New Year, make it a point to learn more about this wonderful Saviour and Friend through Bible reading and church attendance.

—Willard M. Aldrich

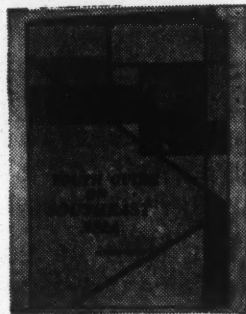
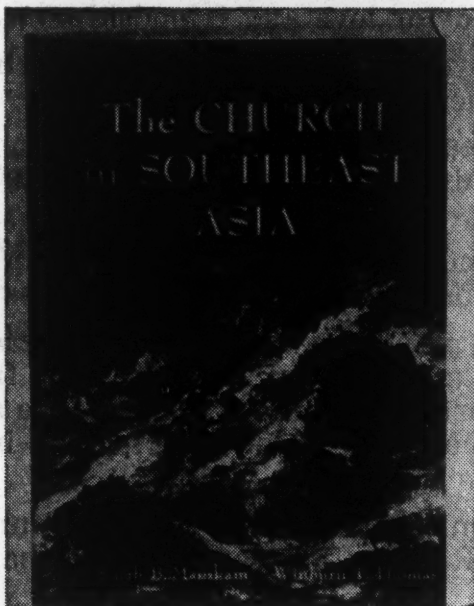
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Living Religions Series. Brief, popular surveys of non-Christian religions prevalent in Southeast Asia.

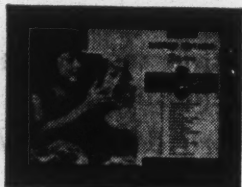


Adult Guide



Youth Guide

Supplementary materials for the study of Southeast Asia are abundant for all age groups. These and other Friendship Press publications are available from the United Presbyterian Book Store. See footnote on page 268.



**World Friends:
Filipinos**



**Fun and
Festival**



**Picture story
for kindergartners**



**Political map of
Southeast Asia**

MISSIONARY HORIZONS

Missionary Horizons

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January



1957

No. 5

WINTER IN NEPAL

WINIFRED HARDEMAN

THREE MONTHS' winter vacation again for Woodstock teachers! Last year the opportunity afforded itself for me to go to Nepal, that tiny isolated kingdom between India and Tibet where eight of the 14 world's highest mountain peaks are located. The plane ride from Patna, India, was delightful—first over the flat Terai area with meandering rivers and semicircular lakes, then suddenly wooded areas and rising hills and mountains. I was permitted to sit up in the cockpit with the pilot, even when we landed, and the view was so magnificent it is difficult to describe adequately. To the east the high Himalayas clearly showed their snowy tops as if they were on display just for the occasion. The pilot pointed out Mount Everest and other prominent peaks. Far down could be seen deep valleys and miniature rivers.

Then, in the distance, after less than an hour's ride, appeared the inhabited valley of Kathmandu, the heart of Nepal. The pilot came in for a direct and smooth landing. After clearing customs at the improvised airport and shooing away filthy, obnoxious beggar children, I was off in a jeep for a dusty seven-mile ride to Rhabhi Bhawan, a one-time palace of the former ruling Rana family, but now headquarters for the U. S. tech-

Mrs. Hardeman recently completed a short term as a teacher in Woodstock School for Missionaries' Children, Mussoorie, India. Woodstock customarily is in session during the summer for the convenience of those parents who wish to join their children in the hills for the hot weather.

Last winter Mrs. Hardeman spent several months in the little-known land of Nepal. She returned to the United States last July and lives in Seattle, Wash., where she is a member of the Queen Anne United Presbyterian Church.

We are happy to print this delightful account of her travels in strange places.



Mrs. Winifred Hardeman

nical aid program. I stayed the first week with the Roses. Mr. Paul Rose is director of the U. S. Operations Mission there and Mrs. Rose, the first American woman ever to live in Nepal, graciously serves beside him in a hundred and one different ways. Since there is no American Embassy there, they find themselves serving as unofficial ambassadors, representing the Americans at official functions and entertaining personages of import. Three of their four daughters attend Woodstock School. One of the first things the Roses did when they came to Kathmandu in 1952 was to begin holding their own church services and Sunday School each week. It was an inspiration to attend these services and to hear various

visiting speakers and missionaries.

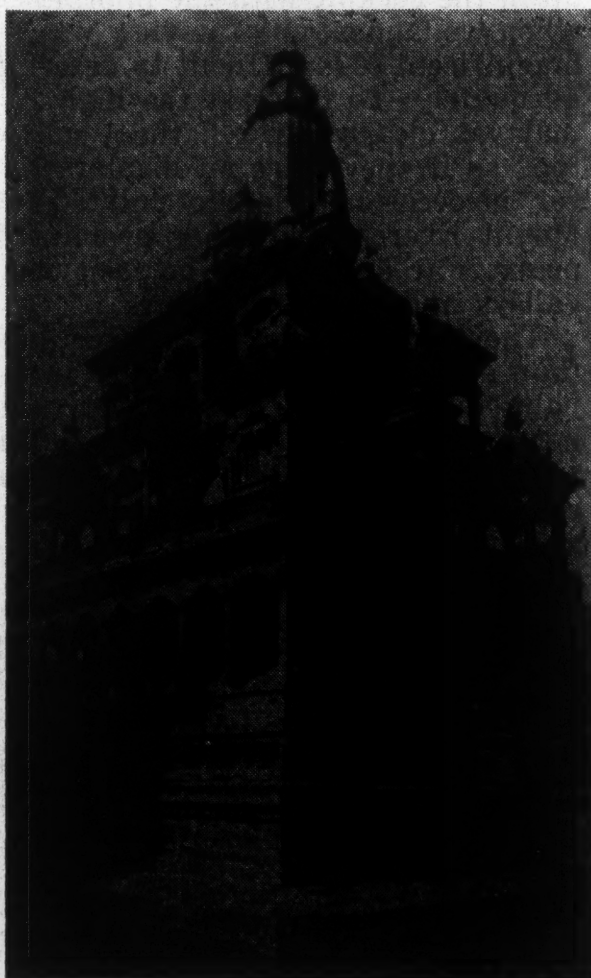
There are three classes of palaces in Nepal. The Class A palace was for the maharajah's legally married wives of the same caste. These were the only wives with whom he could eat rice. The Class B palace was for the legally married wives of a lower caste. Then the Class C palace, which was Rhabhi Bhawan's classification, was for those wives not legally married. These maharajahs, who were hereditary prime ministers of the Rana family, are no longer in power. The last maharajah relinquished control of the government in 1950 as there was organized resistance because of a demand for more freedom within the country. Now there are a number of vacant palaces, since various members of the Rana family have left the country.

These palaces have been put in use for a number of worth while causes, after their crystal chandeliers and fabulous mirrors were removed and put in safe-keeping. One palace has been converted into a very exclusive hotel, another into a Catholic boys' school. Rhabhi Bhawan is the hub of American activities in Nepal. Another large palace, Shanti Bhawan, has just recently been transformed into a mission hospital and will soon be the most modern and well-equipped hospital in Nepal. It is the headquarters of the United Medical Mission in Nepal, an interdenominational group which is doing pioneer medical work in several areas of Nepal. Three doctors, one who used to be at Woodstock, and other personnel, are on their way by ship with a goodly supply of hospital equipment to be added to what is already there. It will have to be flown into the country by chartered plane. The consecrated nurses, who are American, British, and Indian, have been doing medical work for some time in Kathmandu and are getting this new hospital started. This is the one way that mission work can be done in the country. The government encourages mission hospitals and schools, but says "Please, no preaching!" The Word of

God is getting into Nepal, however, and only time will tell the results of a quiet ministry of God's people.

It has been said that there are more temples than houses and more gods than men in Kathmandu, and sometimes I am inclined to believe it. Not only are there a number of large, impressive-looking temples and shrines with intricate wood carvings, but there are also innumerable smaller ones in every shopping center and in almost every private dwelling. On a hill within sight of Rhabhi Bhawan is the temple of Swayambunath, looking more like a castle than a shrine. After climbing several hundred steps with dozens of monkeys scampering about, one comes upon a temple with a huge gold-colored dome with the large eyes of Buddha painted on it, eyes that look scrutinizingly at the passerby and at the entire valley. This temple is an interesting combination of Hinduism

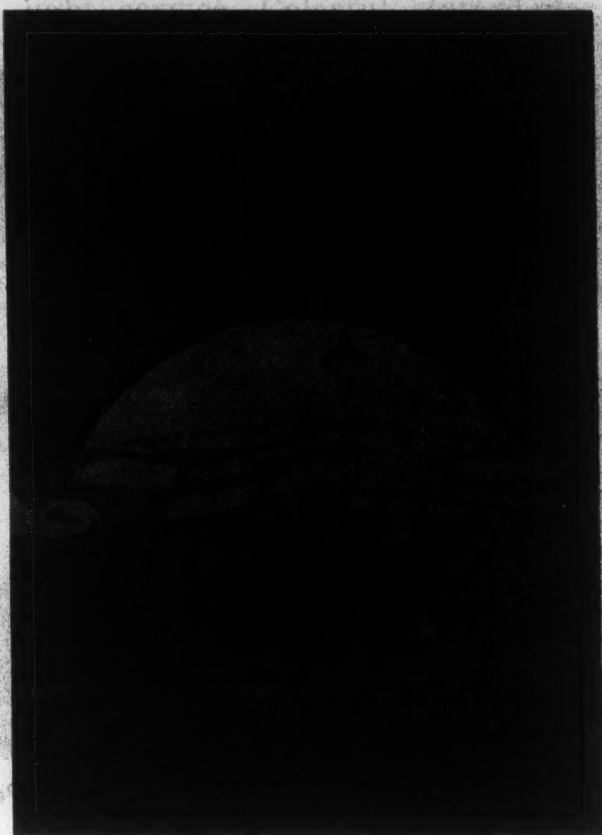
Krishna-Dewal Temple in Patan, Nepal



and Buddhism, the two major religions of Nepal which seem to exist and mingle with each other without friction, so much so that this religion is unique from any other in the world. So, practically side by side at Swayambunath are stone carvings of Buddha and the various Hindu deities.

Far out on the other side of the valley is Bodhnath, a purely Buddhist sanctuary, where hundred of pilgrims stagger over Himalayan passes 20,000 feet high from Tibet each year to pay homage to Guatama Buddha, who was born on the border of Nepal. This shrine is likewise characterized by a large gilt dome and huge pair of Buddha's eyes painted on each of the four sides of a tall spire. It is said that no animals should do work within the range of these enamel eyes; consequently, man has become the sole beast of burden in Kathmandu Valley, while the sacred animals roam the streets. The base of the shrine is surrounded by prayer wheels, and as each pilgrim spins one, a prayer is considered to be sent up to heaven, for each one contains a printed prayer. There are strings of prayer flags, and each flutter in the breeze, they believe, causes the prayer to ascend upwards. At least these Buddhists don't believe in long verbal repetitions of prayers but rather take to this time-saving device! The head lama's daughter, a graduate of a Catholic school in Darjeeling, India, showed us around the edifice, explaining everything carefully in fluent English.

Pashipathinath, situated on the holy Baghmatti River, is the place most sacred to Hindus. It is the hope of every Hindu to breathe his last at the river's edge. But put yourself, for a moment, in the Hindu's place. How would you like to be yanked from your deathbed, joggled in a *dooley* by four coolies, then be spread out to die with your feet dangling in those sacred waters? We can only cringe at the thought of it. And yet, to a Hindu, though his body be racked with pain, that seems to be his one



Buddhist Temple at Bodhnath

ultimate goal in life, his only assurance for a good life hereafter. There are rows of burning ghats on each side of the Baghmatti, and the visitor can usually see at least one body being burned, with the family of the deceased huddled around the fire, waiting to throw the ashes into the river.

And yet there is life and gaiety on other parts of this river. Bathers are going through some sort of ritual, but at the same time getting quite clean. Some are brushing their teeth and expectorating, while others are dipping out little pots of water for cooking purposes. Nobody apparently minds what the other is doing, and the refreshing water seems to invigorate and relax.

The women of Nepal have an interesting way of tying their saris, so that the backs of their ankles show, often with a little tatooing there. They carry all their possessions around their waists—their money, their food, and small purchases, so that it gives rather queer proportions to their figures. They use an abundance of jewelry, with sparkling dia-



Hindu Temple at Pashipathinath, Nepal

monds pierced through their noses. The men wear what look like white night caps on their heads and tight legging-type trousers with a baggy crotch, with western style jackets, but always a shirt-tail sticking out about six inches below. It looks rather fetching after you get used to it! Many of the Nepalese people have Mongoloid features, showing there is Tibetan and Chinese blood in their ancestry. Others could easily be taken for Indians.

NEPAL HAS ALWAYS been an extremely isolated country, with very few foreigners permitted to enter. Natural barriers have been responsible for a great deal of this isolation—the great Terai or lowland region full of wild beasts, monkeys, and high brush, and the malaria mosquitoes which transmit a most virulent fever. The high mountain trails have been inaccessible to all vehicles. Up until the last three or four years, everything brought into the country had to be carried in on the backs of men over steep mountain passes. Automobiles, requiring 60 to 100 men, have been carried in, an almost unbelievable feat. Now, however, in the

last few years, considerable heavy equipment has been flown in. Two jeeps can come in on one plane. Just recently the new motor road, which India has been building for Nepal, has been opened, though not completed, and some cars have been driven in.

Some prefer to walk in over an 18-mile mountain trail, either to save money or for the view of the vast countryside. But it is necessary to carry food, or one does not eat on that two-day journey. One of our Woodstock teachers found this to be true, to his bitter experience. He took a public conveyance as far as he could, then before starting out on the long trek tried to purchase food supplies at the last small town. No one would sell him anything for apparently money means little or nothing to these people when it involves parting with their precious food supplies. He went on and had to walk for two days without food. He had a sore foot to begin with, but that proved to be his best leg as his right knee gave him trouble, so he went limping through the Himalayas. He was unable to secure a pony (these ponies need to be reserved in advance). He

was not given permission to stay in the government rest house that night, due to failure to secure previous permission, so he slept in a dirty hovel with coolies. It was cloudy the next day, so he missed seeing the fabulous scenery that was there. He arrived in Kathmandu in an exhausted condition. The next morning he had chills and fever, and was put into a maternity hospital (*the mission hospital*) with malaria! The moral of this story is: Go prepared! With good treatment and all, he was able to leave the hospital in three days, getting out just in time for a baby to be delivered in his room.

One day we all dressed up in our best bib and tucker and went to the airport to meet the King, who was returning to Kathmandu after a month's tour of India. His son, the Crown Prince, had returned the day before, as they never travel on the same plane, due to security reasons. The streets were lined for miles with eager faces of loyal subjects, waiting to catch a glimpse of their beloved King. The crowds thronged the airport. Trucks jam-packed with school children were brought in for the occasion. A gaily decorated archway marked the entrance for the "elite," which included those possessing a ticket or anyone in western dress. I got in by the latter classification. There, standing in the midst of high-ranking army officials, ambassadors, and much bedecked royalty, I watched the King's plane glide in. The day was clear and the mountains glistening white. I am sure that the King must have thought that, in all his travels, his own tiny kingdom was the loveliest. The attractive Queen, in her white sari, and the King, in gray Nepalese-style suit, emerged from the plane, inspected the ranks while the band played, then folded their hands in greeting while cameras clicked. They looked as though they were glad to be home again.

CHRISTMAS CELEBRATIONS in Nepal were as American as could be, since I spent it with Americans. One evening there was an impressive candle-

light service. Colorful stained-glass windows made of tissue paper had been "created" by one of the men, turning the party room into a beautiful chapel. On the Thursday preceding Christmas there was a party for the children and adults, and Santa came bouncing in with gifts for everyone. A huge evergreen tree had been gaily decorated by the children, with adult supervision, of course. Then there was a party for the Nepalese employees. A big red stocking filled with goodies was given to each one. As Santa was making his presentations, I said jokingly to one of the employees, "Do *you* believe in Santa Claus?" He answered me very seriously. "Oh, no, I'm a Buddhist." His answer came as quite a shock, for I realized that these people cannot separate the secular side of Christmas from the religious aspect in their thinking. Fortunately, the missionaries are keeping true to the real meaning of Christmas. But to the Nepalese, all Americans are Christians, so *how* can they know the difference?

On Christmas day my roommate and I exchanged small gifts with each other. After we had opened our one gift, we agreed grimly that Christmas is a family affair. Since there was nothing else to do, we decided to take a walk to the town of Kirtapur about a mile away. Kirtapur is strategically located to the southwest of the valley on a hill. At one time in the town's history it was given the name "City of Cut Noses" when the king, out of revenge for the resistance these people had once offered him in war and the injury they had caused to his brother, had ordered the noses of all the males of Kirtapur to be removed. Fortunately, it wasn't hereditary and the males all seem to be quite normal now.

Many of the women of Kirtapur have never left their village even to go into Kathmandu. We saw them engaged in the most primitive occupations of spinning yarn and pounding wheat. We stopped at one of their

temples, going through an old carved archway into a courtyard, where idols smeared with vermillion and ghee surrounded the shrine. Those villagers, with a blob of paint on their forehead (a *tika*) and a flower in their hair, showed they had offered *puja*, a religious ceremony.

A wedding procession with a deafening band passed us, and a couple of male dancers stopped and put on a performance for our benefit. Later we saw a funeral procession, the corpse covered with a clean cloth and the hired mourners making themselves hoarse with their vociferous bewailing.

There were so many faces covered with smallpox scars that I started counting them, but soon lost track. A terrible smallpox epidemic took place in Kathmandu Valley three years ago, and the sacred rivers were lined with the dead and dying. One queen, in years past, we are told, became ill with smallpox, and the sight of her face in a mirror drove her to suicide.

THE JOINT FAMILY system is practiced in Nepal, where all the members of the family live in one household, from grandfather down to all the grandchildren. One of the prosperous shopowners in the main bazaar recently obtained a new jeep. Someone commented to him how fine it was that he had it. He replied rather sadly, "Yes, but I really need *two* jeeps for my family." "Oh, why is that—how many do you have in your family?" He replied grimly, "Fifty-four!" Jeeps have an uncanny capacity in Nepal, but I will admit this man really needed another jeep.

One day when I was visiting the zoo in Kathmandu with a friend, a most inquisitive Nepalese gentleman attached himself to us (he turned out to be the Assistant Secretary in the King's palace). Just as we are curious about their marriage customs, he was likewise curious about ours. He wanted to know, first of all, where I was from, what kind of work I did, how long I had been in Nepal, etc. Then he asked me where my husband was—in America? (They cannot vis-

ualize a woman *without* a husband as their womenfolk are all married young in life.) When I explained that my husband was not living, he asked, "Does your society permit you to remarry after the death of your husband?" "Why, yes, certainly," I replied. "Then *why* haven't you remarried?" he demanded quite bluntly. I found it difficult to give him a satisfactory answer to his query. "Our country," he continued, "will not permit a widow to remarry.* Since your country permits it, you certainly should do so." I appreciated his advice and thought to myself that their custom of arranged marriages might solve a lot of problems!

Then changing the topic somewhat I asked him how many wives he had. "Only one," he replied. "One is enough, even though my country permits more. If there are two wives, one is always unhappy. And two wives are expensive, too," he added. I asked him if he had seen his wife before he was married and he replied, "Yes, contrary to custom I insisted that I see her and talk to her before final arrangements were made." "Quite a progressive gentleman," I thought to myself.

DURING THE LAST week of December I took a plane trip with twelve-year-old Carol Rose to Pokhara, 35 minutes by plane but 10 to 14 days by foot (if we had decided to walk). There is no way of going by car. We had to go through customs both ways, which seemed strange when we were remaining within the country. We rode on a Dakota freight plane called the "Work Horse" with low, smudgy windows and two long benches. We had to straddle the freight which was on the floor between the benches in order to get to our seats. We shivered most of the way but warmed up nicely after we got to beautiful, sunny Pokhara. Some of the passengers, obviously villagers flying for the first time, were noticeably frightened, and hardly breathed the whole trip!

After flying over picturesque mountains (one was so close we could

* Some castes make exception to this.

almost touch it), we landed on the airstrip at Pokhara Valley. Baskets of small juicy tangerines were for sale by the villagers who were colorfully dressed and wore large nose-rings and earrings. Pokhara, entirely surrounded by mountains, was just about the most gorgeous, breathtaking view I'd ever looked upon. The Annapurna Range, glistening in the sunshine, seemed so close, and the first evening there we saw the sun change colors on the snows, and we could only sit in awed silence and take in the wonder of it all. The Master Artist had created a masterpiece which we could never forget. From our vantage point we could look from the snows down to what we dubbed the "Grand Canyon," a precipitous drop into a deep gorge with blue-green water. We didn't want to leave, but the darkness was upon us and it was getting chilly. Three adorable outcaste children stayed with us the whole time, watching us rather than the scenery, huddled together and shivering in flimsy and scanty clothing.

The next day Carol and I packed a lunch from the supplies we had brought with us, and walked about three miles to a lovely blue lake that reflected the mountains when the wind was still. We persuaded a little old man to let us ride in his very long dugout. He filled it up with some of his friends and it was a bit tipsy, but it was most pleasant out there on the water in the warm sunshine. Large poinsettias grew profusely at the water's edge. Later, after eating our lunch, we relaxed on a grassy slope by the lake and listened to a happy woodcutter up in the hills singing as he chopped his wood. We finally got up, though, as so many passersby carrying big loads of wood on their backs had stopped to stare at us, these queer-looking white people. We felt somewhat conspicuous.

We visited a small British hospital, part of the United Medical Mission of Nepal, and found the nurses and doctors most friendly and consecrated to their work. They are doing

a noble work in that isolated area. In Pokhara Valley there are many cases of goiter, which is quite obvious to the casual onlooker, as well as a great deal of leprosy. These medical people can barely touch the periphery of those who need attention. Another medical mission has been started in the remote town of Tansen.

There are no wheels of any kind used in Pokhara Valley. Once someone brought in a jeep, but it was impossible to get petrol (gasoline) for it, so it was abandoned. Everything is carried on the backs of men and women. The animals do no work.

The third day we had to leave. We spent considerable time at the airport (or whatever you call that tent), getting our baggage weighed, then bargaining for tangerines to take back with us. Pokhara is noted for its juicy, sweet tangerines which sell at an amazingly low price. They used to sell a hundred for a rupee (20¢) but we didn't do quite that well this time. I took several pictures of the curious on-lookers. I noticed that the women always turned and ran when they saw me trying to photograph them, and I learned later that sometimes their husbands beat them if they have been discovered being photographed.

BACK TO KATHMANDU again. It surely seemed as though I had been living in the medieval ages of the East, or at least I had seen how they lived in those days. But there were occasions when I was jolted back into reality by the inconveniences of the 20th century—electric lights too dim to read by; large bathtubs used only for storing water due to the irregular water supply; and rickety kerosene stoves that were the bane of our existence. But I did enjoy my experience of sharing an apartment with the director's congenial secretary, getting to do a little cooking now and then, and eating numerous tasty American products which I had almost forgot existed.

The biggest social event of the winter, as far as I was concerned, was a concert of classical music put

on by two Woodstock teachers, Martin Friedmann, violinist, and Robert Kauffman, pianist. It was the first concert of Western music ever to be held in Nepal and was quite a gala occasion. It was held in the ornate parlor of a former Rana palace, now a hotel managed by a white Russian. Several members of the royal family were present, as well as numerous other distinguished guests. It was a delight to hear strains from famous composers and the audience was thrilled. But it was the first time I ever had to pay five rupees to hear our own Woodstock teachers play! The hotel manager did his best to heat up the frigid room by using several small charcoal braziers (there is no central heating system any place in Nepal). It did help considerably, but it was rather embarrassing to the proprietor later on when several of the women fainted from the fumes and others complained of severe headaches.

One of the unique features of Nepal is the eleven o'clock curfew, when no one is allowed out on the streets without the password. No one knows exactly why they have it, but it's been that way for the last 75 or so years, so why should they change it? One night when we were out past eleven the password was "MacKay" and another night it was "nuts." Just before Mrs. Rose had her fifth daughter, it was necessary to obtain the password each day for a full week, just in case the stork should arrive after 11 P.M.

INSTEAD OF FLYING out of Nepal, I was able to ride out on the new motor road, part of the way with Father Moran, a friendly and helpful Jesuit missionary from Chicago, in a four-wheel drive pick-up truck. We had ample time for conversation, and while I kept one eye on the precipitous cliff (in some places the road was barely wide enough for all four wheels), my excellent driver told me how he became acquainted with India's Prime Minister. "One time before I came to Nepal," he related, "while I was in Patna, India,

there were riots between the Hindus and Moslems. Nehru had come to try to quell their fighting. I offered to drive him around when no one else would do so. He spoke to the angry mobs, quieting them in an amazing way, as I did the chauffeuring. Since then we've been the best of friends." Perhaps it was because of Nehru's personal recommendation to the Nepalese Government that Father Moran was invited to Kathmandu to start Nepal's very first mission school.

Part of the way I traveled in a jeep with Mr. "Honey" Holiday, who formerly played with the Harlem Globe Trotters and was an outstanding runner, but is now head of one of the U. S. technical-air projects in the Terai region of Nepal. The road was steep and narrow, mostly for one-way traffic, and I never saw so many hills and mountains in my life. We got into the snow at an altitude of about 8,000 feet, and we could look down on a rich, verdant valley with terraced fields covering the mountain slopes. At times we were very thankful for our four-wheel drive. I bounced up and down so many times over rough roads that my back bone was sore as a boil that night. At one place the road had 18 hairpin curves, descending like a giant staircase. There was a great deal of construction work going on with various labor camps along the way.

We stayed overnight at a small American camp in Hitaura at the foot of some mountains. There were signs of last year's flood, including the demolished large Rapti bridge. All the drinking water is obtained from a couple of streams in a large river bed. Unfortunately, this area also serves as the public latrine, as the people have no concept of sanitation. Our drinking water was carefully boiled and filtered before using, but even then I had a queer feeling about drinking it.

The open-air jeep ride the next morning was most enjoyable. It was level driving over quite a good road, which had recently been improved,

(Continued on Page 280)

HOW DO YOU STAND BY?

MAE H. ASHWORTH

"SOME LIKE IT hot, some like it cold—"

This line from an old nursery rhyme, with a grim new connotation, might be used as part of a description of today's world. All across the face of the earth, nations are at war. The wars are not called wars, because they do not begin with formal declarations and the full-scale marshaling of military forces. They seem to spring up spontaneously—the hot wars like sparks bursting into flame on a parched prairie, the cold wars like icy blasts of wind suddenly sweeping across seas.

They take the form of border raids, internal struggles between factions within countries, and the economic jousting of nations that would like to win bloodless victories with money and wheat.

The seeming spontaneity of the warfare is an illusion for the causes are deep. Mankind is in a period of transition from one era of history to another. The struggles are between the old and the new, the powers that be and the powers that want to be, those who have too much and those who have too little. There are those who seek values and those who seek only self-interest. Each embattled group is trying in its own way to remold the world "closer to the heart's desire."

Perhaps there is no area in which this many faceted struggle is more intense than in Southeast Asia. The peoples in this part of the world are forming new governments, reexamining old traditions, reaching out for better economic opportunities, seeking satisfaction for their spiritual yearnings. They want a new order of things, but they are not yet sure what they want it to be.

REPRESENTATIVES OF 28 Protestant denominations who each year plan

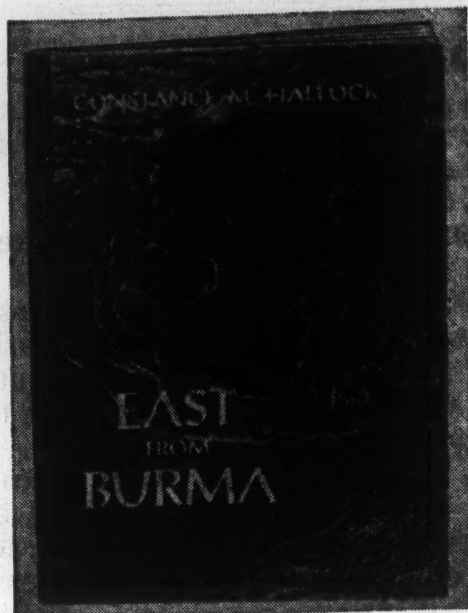
study courses for use in churches of the United States and Canada, through the Joint Commission on Missionary Education of the National Council of Churches, believe that what happens in Southeast Asia is of serious concern to North Americans. They believe that we ought to try sympathetically to understand what is happening in that strategic part of the world and, while the pattern is still taking shape, to share with our Christian friends as they seek to determine the form. With this in mind, they have planned a group of materials, published under the imprint of Friendship Press, to help educate the people of our two countries about the problems of Southeast Asia and to give us the impetus to talk more, feel more, think more, and do more about the situations we learn to understand.

If you are a bit hazy about the difference between Bao Dai and U Nu, uncertain as to exactly where Malaya begins and ends, and only slightly more literate about the Philippines, the study that the Joint Commission has planned based on these materials will be a stimulating experience for you. As you meet with your friends and neighbors in your own local church, you will be able to explore with them the vast amount of information and human interest stories in the various books. Some of the books are profusely illustrated; others interpret the traditional religions that are competing with Christianity for the hearts and lives of the peoples of Southeast Asia. There are fiction and picture albums for young people and children to help them identify themselves with the problems and hopes of boys and girls on the other side of the world.

In addition to the books, there are films, filmstrips, plays, program helps, and maps, including attrac-

tive picture maps for children, to help bring the study to life and make it fun. If you feel it your duty to take part in a study of such vast consequence—and we hope you do—you will probably find that duty has seldom been so interesting and rewarding.

In today's world, no one can be an innocent bystander. The very fact of being a bystander, in the passive sense, makes one guilty. Yet the term "stand by" has two contradictory meanings. If you "stand by" during a fight, you are inactive. But if you "stand by" a friend in time of trouble, you pitch in and help. The study planned by the Joint Commission is designed to help those who are bystanders learn how to stand by as active Christian participants in the world struggle that is critical for us all. If you have ever wondered, "What can I do?", the beginning of the an-



swer may be as simple as the opening of a book.

—*Friendship Press News*

See lists of program materials on pages 122-123 of the October issue of *Missionary Horizons*, pages 233-234, 237, 248, and 250 of the December issue, and pages 258 and 302 of this issue.

PROGRAM NOTES

It has been said that a good book review should make you want to read the book. We deplore the fact that often oral reviews give the entire story and you feel there is no need to read the book. Even more deplorable, one person does all the work. We hope this year that your society will present this challenging foreign study as a *study* rather than a book review. With a little ingenuity you can do this in two or three sessions, but of course six are best. The *Adult Guide* is very practical and adaptable to your program. You should order it each year with your study books and maps so that long range planning may be done by your leader.

The magazine presentation this year will follow the plan of the *Adult Guide* by Doris Dennison (50¢). Consequently the chapters do not appear in the same order as they do in the study books. We suggest that one person or a committee plan the entire study including worship services which tie in with the topic. Give as much time to it as you would to a clever club program or community activity. Then get others to participate. Give each one a part of some kind. This year let us make Southeast Asia come alive for each society member. Let's have no nodding heads over long sleepy book reviews. This study is too vital to world history and to all of us as world citizens.

—*Mary S. Sittig*

THE TRUTH BRINGS FREEDOM

SOUTHEAST ASIA — GETTING ACQUAINTED

Thomas and Manikam, chapters 1-3, Hallock, chapter titled "Looking at Southeast Asia"

Reviewed by (MRS. HAROLD) MARY SMITH SITTIG, Youngstown, Ohio

"Our Father of all peoples,
We give thanks to you for life,
Who has created us of one blood,
In your image—like yourself . . .

We give thanks to you . . .
For brothers round the world . . .

We search our hearts today,
We seek to know these others,
In them, we search for you."*

IF WE CAN PRAY the above prayer in complete sincerity as we turn our thoughts to Southeast Asia, we have a healthy Christian attitude and will gain much from our study. On the other hand if we must pray it "with reservations" we have a lot to learn and the sooner we plunge into the first lesson the better, hoping that as we gain knowledge of these peoples and their countries we shall get understanding as well.

"We seek to know these others." I am thinking now of the motion picture, *The King and I*. Of all the lovely songs from that magnificent musical the one I liked best was "Getting to Know You" as sung by the English governess to the dear little children of the King of Siam. This is such a simple formula for world understanding and we've neglected it so long. Getting to know you, and learning to like you, and learning that you like me are often natural progressions in personal friendships. Why not apply them on a world scale? We have really just begun to do this with our various exchange programs, and the results are amazing.

In addition to the song, there are two other ways in which *The King and I* fits into our study. It presents a colorful background of this region, in particular Siam, or Thailand, as

it is now called. The picture also admits that missionaries came to these countries long ago, teaching the people the Bible and the English language, and implanting in them ideals of freedom. So seldom does the church receive credit for laying foundations of world friendship.

Why should we study Southeast Asia now? On the Wright Studio Puzzlemat prepared for this theme native figures appear in dim outline, symbolic of our own hazy knowledge of these people. The fact that we know so little about this section of the globe and the people who dwell there seems a big reason for the study. This book is in reality a specific application of the world revolution topic that we had last year. These people are struggling for the freedom that we hold so dear. New nations are being formed, inspired by our own freedom documents. Articles about Southeast Asia are in the newspapers and magazines. Last spring these headlines appeared above feature articles in the local paper: "Thailand Rates Among U.S. Friends," "S. Vietnam Sentinel of Hope," "Indonesian President U.S. Guest." As I write this James Michener, author of *Tales of the South Pacific*, is in that region preparing a TV documentary film for showing during the 1956-57 season. Last, but most important to us, out of Southeast Asia are coming great influences for the future of Christianity.

BY THIS TIME you should have the necessary tools with which to work. In addition to the two study books and the guide book there are others that will help you. From a list of about 50 resources prepared by the Division of Foreign Missions I suggest the following: Headline Series #110, *New Nations of Southeast Asia* (35¢), *Pattern of Things to*

* The above quotation is a condensed version of a poetic litany appearing in the Adult Guide by Deris Dennison.

Come by Dorothy McConnell (75¢),* *A Message* (adopted by the Foreign Missions Assembly in Dayton, Ohio, December 1955, 1¢ each). The mission books for all age levels will add richly to your knowledge if you can secure them and have time to read them. The maps in the back of the books are good; large ones are better. Wright Studio accessories (5335 Ohmer Avenue, Indianapolis, Ind.) make for variety and interest. The Friendship Press catalog and the *Adult Guide* list visual aids, recordings, and plays. Your own ingenuity will suggest ideas to fit your special needs.

Rajah B. Manikam, an Asian Christian leader, and Winburn T. Thomas, a National Council representative in Asia, are both well equipped in background and experience to collaborate in writing *The Church in Southeast Asia*. The authors have looked upon the native Christian churches as indigenous units rather than mission arms of Western churches. They also believe that the story of the church's expansion there, as elsewhere, must be ecumenical, not denominational. One of their basic convictions is "that the missionary era has come to an end, but it coincides with and overlaps the beginning of the era of the churches." You will want to spend much time and thought on *The Church in Southeast Asia*; then, for a pleasant review read *East From Burma* by Constance M. Hallock. It is in condensed form, has large print, and is well illustrated. Facts from both books, as well as other sources mentioned, are contained in these articles.

LET US FOLLOW the questions in the *Adult Guide*, page 14, and get to know these exotic isles that lie on the equator half a world away. Call the roll in Southeast Asia—Philippines, Indonesia, Malaya, Burma, Thailand, Indochina, Taiwan, and the other islands. The geography, cultures, religions, and governments of these countries are probably vague to us. Perhaps all we have is an un-

easy feeling as we recall headlines of discontent, revolution, and Communist infiltration.

This group of islands, which includes all of Asia east of India and south of China, covers almost two million square miles and contains 180 million people. It would stretch from Greenland to New Orleans and from New York to San Francisco. The climate is hot and humid, rainfall is plentiful, and soil fertile. The vast majority of the people are farmers and the major crop is rice. Thai, Malay, Cambodian, Burmese, and Annamese are the predominant races, though these may be mixed with Chinese, Hindus, Arabs, and others. Languages are a babel. Overpopulation is not a problem except in large cities.

All of these countries but Thailand have been colonies of Western nations which, for the most part, carried away the national wealth and did not educate the natives or train them to be leaders. Only in the Philippines and Burma were the people being prepared for freedom. Early in the twentieth century they began to agitate for nationalism, but not until the Japanese invasion during World War II did the countries realize their potential power. This event proved to be the historical watershed in their struggle for freedom. By driving out the Western powers and setting up puppet governments the Japanese unwittingly gave the people new political experience and trained leaders for the revolutions that were to follow.

The new national governments have been generally inefficient, often corrupt and unstable. Powerful Communist movements are a constant threat. It is a wonder that these governments have survived at all. We in our impatience try to push them along faster, faster, forgetting that they are in the same position now in which we were in 1776. SEATO—the Southeast Asia Treaty Organization—unites eight nations in a pact for collective defense against Communism. The Bandung Conference in 1955 contributed much to the self-

* Order from United Presbyterian Book Store.

reliance and unity of these countries.

The culture of Southeast Asia goes back a long way. Both India and China have influenced the area for a thousand years. Their armies have invaded it. Their merchants have controlled its commerce. Trade from around the world has used this route for centuries and Singapore is called "the crossroads of Asia." Variations within the islands are great, from Malayan thatched huts to the elaborately carved buildings in parts of Indonesia. Here, too, as in other parts of the world, people are going through a cultural change from a society by birth to one where a person earns his position. In China the family is breaking up, in Africa it is the tribe, in India it is caste; so in Southeast Asia classes are breaking up and the worth of the individual is being recognized. This in itself is the realization of a Christian concept.

Nationalist leaders know that a common culture and a spiritual heritage do much to unite a people, so they are interested in restoring ancient faiths. Last year was the 2500th anniversary of the death of Buddha. It was celebrated around the world by a determined effort on the part of its adherents to extend this religion as a panacea for peace. Prime Minister U Nu of Burma has said he will retire to devote his life to the propagation of this faith. Already he has 80 missionaries ready to go into Indonesia. His attitude is, "You Christians have had your chance, now give us a chance."

All of the great religions are represented in Southeast Asia. There are six or seven million Protestant Christians, probably four times that many Roman Catholics, mostly in the Philippines. Malay and Indonesia are predominantly Muslim, while Burma and Thailand are chiefly Buddhist. Missionaries and religious leaders are today trying a new approach to these religions. They say, "We must not be contemptuous of them, but must try to understand them, and at the same time not minimize our own Christian religion."

January, 1957

THERE ARE THREE STAGES in mission work in Asia: first came the individual missionary, then the Mission was the logical development, now the movement has reached its fullest expression in the churches. The new fact is that the church is completely Asian in pastor and people. Formerly the church was dominated by Western missionaries; now the controls have shifted. In some areas the Mission continues as an administering group. In other places the Mission has gradually disappeared and missionaries work with and for the native churches. They need our money and prayers and theological education. These churches are like children who crave freedom and yet are not quite ready to cut the apron strings completely. In a certain denominational conference with 46 in attendance, 42 were Asian and the others elected by Asians. All 42 Asians voted to elect a missionary bishop.

Christian groups in Southeast Asia love and live their religion. They like to sing. They will stand for a hillside Reformation Day service with the rain pouring down and sing "A Mighty Fortress Is Our God." They have the Bible in their own language and they make great use of worship. They stress education, hospital care, health, raising the status of women. They are sending missionaries to other lands. There is amazing church unity in the Church of Christ in Thailand, Indonesian Council of Churches, and the United Church of Christ in the Philippines. These Christians dare to question aspects of our democracy that ally us with colonial powers. They wonder about Western Christians who do not carry their religion into life. As Dr. Tracy Jones, administrative secretary for the Methodist Church in this area, says, "How wise the children of darkness can be—often more clear and direct than we are." Perhaps they will speak to you.

As you take up each country individually try a new angle instead of just moving through the chapters. Take an airplane trip like *Cinerama*,
(Continued on Page 284)

TO THE PHILIPPINES AND INDONESIA

Thomas and Manikam, chapters 4 and 11

Halleck, chapters titled "The Road Is Rough" and "Indonesia, the Young Republic"

Reviewed by (MRS. HAROLD) MARY SMITH SITTIG, Youngstown, Ohio

SOMEONE HAS SAID, "As the Philippines go, so goes Southeast Asia; as Southeast Asia goes, so goes Asia; as Asia goes, so goes Africa." This is a frightening statement to Americans, for we have had much influence in the Philippine Islands ever since we seized them from Spain in 1898. We have a feeling that we have failed at many points along the way, but that, generally speaking, we are on the right track. We have tried to prepare them for freedom which they achieved on July 4, 1946. Today the relationship is good between this child and her foster parent.

The group of islands known as the Philippines covers 115,600 square miles and contains 21 million people, 90 per cent of whom are Malay in origin. The Chinese are second in numbers. The remainder are mixed or *Mestizo Chino*. The national language is Tagalog, though there are 9 or 10 major language groups and 65 dialects. About 70 per cent of the population is engaged in farming.

Spain ruled the Philippines for 333 bloody years, with an island uprising each quarter century. The last revolutionary leader, Jose Rizal, became a national hero, often called "the George Washington of the Philippines." Recent heroes who have led their people along the path to free-

dom are Quirino, Romulos, and the current president, Magsaysay. The latter is a man of the people, friendly, hard working, well educated, and competent. At the close of the war he subdued the Huk guerrillas by courage and patience, and by offering them a better plan than Communism.

"Education is one of the main industries of the Philippines," said a recent visitor. Beginning in 1900 free public schools were opened by our government. Today nearly five million Filipinos are enrolled in schools. This is the highest ratio in Southeast Asia and second in the world next to the United States. English is the language of instruction and of the educated. The Protestant Church started and maintains many schools and the Evangelical Christians are practically 100 per cent literate.

THE RELIGIOUS SITUATION, too, is unusual for this area. There are 21 million Christians in the Philippines—15 million Roman Catholics, one and a half million Aglipayan (a schism from the Roman Church), and one half million Protestants or Evangelicals. The Moros in Mindanao are Islamic. It was among these illiterate people of Indonesian origin that Dr. Frank Laubach launched his now famous plan of mass education.

Literacy
work
among the
Manabos,
Midsayap,
Cotabato

Courtesy of
Presbyterian
USA Board
of Foreign Missions





**Silliman Church,
Silliman University,
Dumaguete,
the Philippines**

Courtesy of Presbyterian USA
Board of Foreign Missions

Naturally Roman Catholic influence is traditional and strong, but because of its failure to lead the people to a better way of life there is opposition to the hierarchy in many circles. The small Protestant group is far more influential than its numbers indicate. Most of the social workers and many national leaders are Protestant. This vigorous minority has stirred the Roman Church to action and it is now promoting movements for the good of the people.

Many liberal leaders of the Roman Catholic faith recognize and appreciate what the Protestant Church has done for the Philippines. At the same time some leaders are agitating for a state church. Even now people are being warned that they will be excommunicated if they send their children to Protestant schools. Parents do not seem to take this threat too seriously, for one missionary reports that often priests will board buses and remove the children who are on their way to Protestant schools, only to have parents put them on the next bus after the priests have gone.

The Protestant Church moved into the Philippines along with the American Government. It taught something entirely new to the people—"emphasis on the Bible as the guide for life, teaching individuals responsibility to God, and assuring that every man, through prayer and worship, could have access to a loving Father." Presbyterians, Baptists, Congregationalists, Methodists, Epis-

copalians, Disciples of Christ spread to all areas with their schools, medical service, and agricultural help. The work grew to great proportions. Small schools and clinics became great institutions like Silliman University, Central Philippine University, Union Theological Seminary, St. Luke's and Mary Johnston Hospitals.

Fortunately the denominations saw the need for cooperative work. World War II which brought imprisonment and death to many missionaries and church leaders drew the denominations closer together in spirit and activity as they worked to relieve suffering and to restore the church life. In 1948 the United Church of Christ in the Philippines was organized. Later the Federation of Christian Churches came into being which includes the United Church, a large Methodist group, Baptists, and some Disciples, and others. The Sunday School work, educational, women's, home and family life, youth, and mission projects are directed by the Federation which compares to our National Council of Churches in America.

The Evangelical Church in the Philippines is gaining strength. Throughout the islands Christian work is being directed by Filipinos; missionaries are associates. The presidents of Silliman University and Union Theological Seminary are natives. Home mission projects are in operation and foreign missionaries have been sent to Thailand and Indonesia.



Group of student nurses,
Silliman University Hospital

The church is democratic—made up of all classes. There is competent lay leadership. Most congregations are self-supporting. The educational level of ministers is high. There is vitality in the churches not unlike New Testament zeal. There are handicaps in that the church depended too long on America, and there is Roman Catholic opposition, but in general the Philippines are one of the most successful mission fields in the world today.

INDONESIA

A GAIN SOMEONE has said, "The nation which controls Indonesia controls the Pacific and Indian Oceans." Look at it on the map stretched out in long graceful line like some enormous sea serpent 3000 miles long, one end touching the Pacific and the other (Sumatra) lying within sight of Singapore on a clear day.

The Dutch realized early the potential wealth and position of the islands and squeezed out the Portuguese traders by 1600. Holland provided very little education for the Indonesians through the years and set up no plan for their future freedom. They built roads mainly to haul out the riches of the country in enormous quantities of tin, rubber, sugar,



Sunday School
class in the
Philippines

Photos courtesy of Presbyterian
USA Board of Foreign Missions

tea, coffee, tobacco, pepper, quinine, palm oil, bauxite, etc.

The Indonesian nationalist movement took root early in the twentieth century but did not flourish until after the Japanese occupation, when Soekarno and other leaders joined the puppet governments for the purpose of reaching the masses. After the Japanese surrender, the independence of Indonesia was proclaimed in August of 1945, and the Dutch accepted with reluctance. Soekarno, a brilliant young engineer, is today the president. He is faced with many tasks, among them creating a truly unified nation of many groups and raising the standard of living of the people. When "Brother Karno," as he is called by his fellow countrymen, visited the United States last year newspapermen agreed that he was a likeable and capable person, but were at a loss to discover his views on many great world issues, such as Communism.

The population of Indonesia is increasing, especially in Java, and it is becoming a problem to feed 80 million mouths. Communism is a real threat. There is much about Indonesia's problems and struggle for independence in current magazines and in the Foreign Policy Bulletin, *New Nations of Southeast Asia*. You should read widely for a better appraisal of these green jewels of the Indies.

THE RELIGIOUS HISTORY runs parallel to the political history. Indonesia was settled originally by people from Central Asia who came bringing Buddhism, Hinduism, and Mohammedanism in turn. The Portuguese established the Roman Catholic faith. The Dutch brought Protestantism which now claims about five million. The story of Protestant missions is one of great courage. Two American Congregational missionaries ventured into Sumatra in 1834 only to be killed and eaten by cannibal Bataks. Other missionaries dared to follow and today the Bataks are one of the world's great Chris-

tian groups numbering more than 700,000. This story could be repeated for other parts of Indonesia, notably Celebes and Borneo.

It was when Western missionaries were forced out during World War II that the native church chose to go forward and formed the National Council of Churches of Indonesia with 30 different church bodies. This group has asked India to send 12 missionaries to Indonesia because, "They have the advantage of color."

Many native preachers are farmers, teachers, or tradesmen. Churches maintain gardens, rubber plantations, or herds of cattle. Only in this way can they be self-supporting in a land where the average income is \$44 a year.

There are other deficiencies in this innately wealthy country. Medical needs are serious—one doctor to every 50,000 persons. The demand for schools is very great. There are few native Christian leaders with a high education. Since most of the church bodies have a mass movement history, the main task is to "Christianize the Christians" or bring them from baptism into full church membership.

Efforts toward unity in church work are difficult. Rev. Simon Marantika, general secretary of the National Council of Churches in Indonesia, travels widely to weld the churches together. Geography and language are barriers. There is a nationwide reaction against centralization. The struggle for financial survival is very real. There is youth and inexperience among churches and their leaders. But, as in the rich natural resources of this country, there is real potential in the people who live there. Unlike the natural wealth, the ability of the people is just being tapped. They have moved into the churches in large groups with the love of God in their hearts. When they learn to love Him with all their soul and strength and mind and learn to serve their fellow men, what a great day it will be for Evangelical Christianity in Indonesia!

TO MALAYA AND BURMA

Thomas and Manikam, chapters 6 and 8

Hellock, chapters titled "The Future Is Now" and "New Roads in Burma"

Reviewed by (MRS. HAROLD) MARY SMITH SITTIG, Youngstown, Ohio

WE CONTINUE on our clockwise journey around Southeast Asia and hop from Sumatra to Malaya, landing at the British crown colony of Singapore, where the ships of the world come and go. Singapore is 85 per cent Chinese; in fact Chinese make up one-third the population of all Malaya. Malaysians themselves account for less than one-half the population; Indians and others make up the remainder. Some of the world's most primitive people live in the interior of the peninsula. People of Malaya are a melting pot, not yet melted.

Indians, Arabs, and Persian traders visited Malaya in the early centuries. Portuguese and Dutch settled there in turn. Britain first occupied Malaya in 1786. Through the years she has set up law and order, expanded the tin and rubber industries, built roads, railways, bridges, and other projects, and given attention to health and education. The Malays seem to have been favored by the British for educational opportunities and government jobs, but they in turn were apathetic about progress of any kind.

Malaya is the only country in Southeast Asia where a Western power was able successfully to restore its authority after World War II. Before the war the plural society of Malaya seemed at peace and apparently satisfied with the economic and political situation. But there was a change after the war. Though the British were welcomed back after the hardship of the Japanese occupation they soon discovered racial antagonism, a demand for self-government, and discontent with the standard of living. Added to all these, the Communists staged an open rebellion in 1948.

The rebellion, which appeared simultaneously in other Southeast

Asian countries, was long and bloody, and cost much in lives and money. Chinese guerrillas took to the jungles and preyed upon the villages at the edge of the clearings. The government moved the villages away from the jungle into enclosures. Cut off from supplies and informers, the Communists now exist as small raiding groups which still claim about 30 lives a month. Europeans on the rubber estates must travel in armored cars. This situation is clearly pictured in the excellent color film *In the Face of Jeopardy*.

Because of the clamor for self-government the British have set up an interim regime in which nine states are united in the Malayan Federation which is to achieve independence this year. The British want to vacate Malaya but are reluctant to leave a weak government to combat Communism.

Since Malaya supplies one third of the world's tin and rubber, its economy was sorely hit when demands were cut by the end of the war in Korea and by the development of synthetics. The government is now experimenting with other crops and products. Land is being reclaimed to increase the rice crop to feed the rapidly growing population.

Though there has been jealousy and hatred between Malays through the years, they have lately united in the Chinese Malay Association for the best interests of all. The leaders plan to take over top government posts when the British leave.

THE CHRISTIAN GOSPEL was first brought to Malaya by Francis Xavier in 1545. The Roman Church today numbers 93,000, the Protestants, 80,000. The largest Protestant body is the Methodist. Dr. Tracey Jones, former minister of the Wesley Church

in Singapore, states that, "the church is growing faster today than ever before, for it is now popular to be a Christian."

After the Japanese occupation the Malayan Christian Council was established to bring the denominations closer together and repair the ravages of war on mission property. This group has set up a Christian book depository at Singapore and founded Trinity College, a training school for pastors. Church and governments provide schools but there is never enough to supply the growing demand for education.

Leadership in Christian schools, churches, in Bible distribution and evangelism is in the hands of the people of the country. But some fields of service call for missionary leadership because few local people have the necessary training. One of these areas is home and family life. Recently a series of meetings in Singapore, attended by Christians, Muslims, Hindus, and Buddhists, brought forth these questions, "My parents want to arrange a marriage for me. Why can't I decide for myself?" "My wife complains that I don't help with the children. Don't you think it is her job to raise the family?"

There are difficulties facing the churches and their leaders. The confusion of tongues even within one church is a handicap to Christian growth. Malaya is rich but her wealth is poorly distributed. Pastors are poorly paid because church members have not developed a sense of stewardship. Parishes are large and widely scattered. There is danger on the road from terrorists, but there is courage in the leaders, one of whom said, "The whiskey salesmen go, the sewing-machine salesmen go, and the government people go—shall the Christian worker stay home?"

The rewards are great. A Bible worker entered the shop of a Chinese woman. The proprietor bought copies in Tamil and Malay and Chinese, saying, "My brother in Kuala Lumpur used to be a bad man. He

bought the book and became a Christian. He has stopped being bad. I am buying these books to give to my customers. It will teach them to become good."

BURMA

THERE IS MUCH MORE to learn in Malaya but Burma is calling—Burma, land of pagodas, romanticized by Kipling, its Buddhist heritage preaching peace but waging war. It was annexed by Britain in 1885, invaded by Japan in 1941; it became independent in 1948 and joined the United Nations the same year. Since then there have been eight insurrections within the country. The Karen tribe is 40 per cent Christian, and because a small group of them have been leaders in the Civil War, Christianity has been condemned. "We would be a united country if it were not for the Christians," say the Buddhists.

The country is 75 per cent Burmese. Indians, Chinese, and tribespeople supply the balance. Burma has little caste or race prejudice. Women have always been managers and property owners. The Burmese people are individualistic and democratic. Any person of ability can rise to the highest position in the nation. The average Burman is a farmer or fisherman.

The Burmese and Shans are Buddhists and temples are everywhere. Most of the hill tribes believe in spirits. The Portuguese brought a type of Christianity, and the ancient faith of the Mar Thomas Church came from India. The story of Ann and Adoniram Judson, pioneer missionaries to Burma in 1813, would make a good introduction to the study of Protestantism in Burma. You will find it in a brief book, *Ann of Ava*.

TODAY THE CHRISTIANS are two per cent of the population. Protestants have been won largely from the Chinese, Indian, and tribal groups, especially the Karens. When missionaries went among this tribe they were welcomed because an old tradition said

that some day a white man would come bringing a Book that would teach them good things.



Though the Christian church in Burma is not large in numbers it has some outstanding members. One of these is Mrs. Ba Maung Chain, a fourth generation Christian, whose brothers and sisters are all outstanding in their professions. She has a family, works in her Baptist denomi-

The Christian Council of Burma has accomplished much in inter-denominational work since it was founded 30 years ago. It includes the churches, mission bodies, Bible Society, YMCA, YWCA, Student Christian Movement, and Christian Literature Society. One of the outstanding achievements of the church is in the field of publishing and distributing Christian books and pamphlets. Burman people, 50 to 60 per cent literate, are avid readers.

The rise of the nationalistic fervor has placed Christian institutions at a disadvantage. Judson College has been absorbed by Rangoon University. Other Christian schools may be taken over by the government. Most of the elementary schools are in the Karen villages where the people are all Christian. However, nine Christian hospitals have survived under the new conditions and a Christian Medical Association has been formed.

The church is rising to her new opportunities in Burma in the face of great obstacles. Her primary aim is to recruit and train native leadership.

"Are you hopeful about Burma's future among nations?" someone asked a missionary.

Another article on Asia appears on page 293.

nation and the Christian Council of Burma, was president of Burma YWCA, a member of Parliament, and the first woman to be in the cabinet of Burma.

"If you had asked that five years ago," was the reply, "we would have said we were determinedly hopeful. Now without reservation we can say—yes!"

No matter whose the lips that would speak, they must be free and ungagged. Let us believe that the whole of *truth* can never do harm to the whole of virtue; and remember that in order to get the whole of *truth* you must allow every man, right or wrong, freely to utter his conscience, and protect him in so doing.

—Wendell Phillips

MISSIONARY HORIZONS

DEDICATION OF NAVAHO CHURCH

HAROLD S. WILSON

IMPRESSIVE DEDICATION services were held at the Oljato Christian Mission on Sept. 30 marking the completion of a project shared by three Boards of the United Presbyterian Church. Representatives of the Women's General Missionary Society and the Board of American Missions were present. Dr. Lee Edwin Walker, secretary of the Board of Christian Education, sent greetings which were read at the dedication.

Formal dedication took place on Sabbath morning with one of the missionaries, Rev. David F. Gordon, presiding. This service in the sanctuary began with a praise and prayer period, mostly in Navaho. Miss Faye Edgerton of Farmington, N.M., of the Wycliffe Bible Translators, read selected Scriptures in Navaho. Dr. Harold S. Wilson, field secretary of California Synod, who had been present at the work camp, unveiled a large picture of "The Good Shepherd" by Sallman, the gift to the Oljato Mission by the work campers.

The sermon was preached by Dr. George P. Kerr, associate secretary of the Board of American Missions. Introductory remarks were given by Mrs. Wallace G. McGeoch, Indian secretary of the WGMS, who then led in the responsive ritual of dedication in English. The prayer of dedication was given by Dr. Harold E. Lobaugh, field secretary of the Synod of Nebraska and the Synod of the Plains.

Cecil Todechenee who had been serving as interpreter then led his people in a ritual of dedication in his native tongue and also led in a prayer of dedication. It is customary for the Navahos at Oljato to place their offerings on a plate by the door as they enter or leave. Near the close of the service these offerings were brought forward and Tom Holliday

led in the prayer of consecration.

After the benediction church school classes were held—the adults in the sanctuary, the older children in the fellowship hall, and the children in the living room of the manse. Mrs. Gladys Whitehair of Oljato taught the adults, assisted by Miss Faye Edgerton, guest leader for the day. Rev. David Gordon taught the older children and Mrs. Gordon supervised the tiny tots.

A bountiful luncheon was served picnic style at noon in the summer hogan beside the manse.

IN THE AFTERNOON SERVICE, which was held in the fellowship hall, the missionary, Rev. Fred C. Patterson, presided. Greetings were brought by Rev. Andrew McGaffin, Kayenta, on behalf of the Presbyterian Presbytery of Northern Arizona; by Miss Faye Edgerton, Farmington, N.M., on behalf of the Wycliffe Bible Translators, and by Mrs. Wallace G. McGeoch, Leechburg, Pa., on behalf of the Women's Board. The response was given by John Lee Simpson. Interpreters included Cecil Todechenee, Tom Holliday, and Rev. Chester Hubbard. Rev. Mr. Hubbard is the Navaho evangelist of the Presbyterian USA Mission at Ganado. He read a Scripture and gave a gist in English of what he was to say in Navaho, before preaching the sermon of the afternoon. Rev. Alfred Martin, interpreter at Kayenta, led in prayer.

Following the service some Kodachrome motion pictures of the work camp were shown and Cecil Todechenee explained them to his people. These motion pictures will be made available to the Church at large according to present plans and along with them will go a tape recording which will reproduce actual recordings of part of the dedication services.

The Advisory Committee worked most of the previous day constructing pews and otherwise getting the building ready for the dedication. Plans were made for the ongoing program and there was an expression of deep gratitude to God and to all who have had a part in the great progress made at Oljato during the past years.

Those present included besides the missionaries, Rev. and Mrs. Fred C. Patterson and Rev. and Mrs. David F. Gordon, the following: Dr. and Mrs. George P. Kerr, Pittsburgh,

Pa.; Mrs. Wallace G. McGeoch, Leechburg, Pa.; Dr. and Mrs. Harold E. Lobaugh, Topeka, Kan.; Mr. and Mrs. William H. Douglas, Topeka, Kan.; Mr. and Mrs. Ross M. Barr, Liberty, Neb.; Mr. and Mrs. James B. Lukens and daughters, Janice and Marion, Santa Ana, Calif.; Dr. and Mrs. Harold S. Wilson and James, Fresno, Calif., (plus others already mentioned as on the program).

For the story of the erection of the church by the work campers, see pages 78-80 of October issue and pages 241-242 of December issue of *Missionary Horizons*.

WINTER IN NEPAL (Continued from Page 266)

past areas where wild animals, such as tigers, leopards, rhinos, boars, and elephants, were known to roam. Even at that moment the King was out some miles away on a tiger hunt. We caught a glimpse of the tiny metre-gauge train which goes from Amlekhgang to Raxaul, India, a distance of 29 miles. We arrived at Simra, which consisted of nothing more than a dozen or so grass huts and a landing strip, to await the arrival of the British Ambassador, who was to join our party. A little six-year-old Nepalese boy at the airfield stole our hearts by his delightful dramatic singing. There were so many promising-looking boys and girls there, standing around, wishing they could be useful, but alas, there was nothing for them to do and no schools for them to attend, no way of educating them or training them to become use-

ful citizens. They will just grow up the best they can. Someday, in the dim future, perhaps their grandchildren or great-grandchildren will be able to go to school. At present only 21½ per cent of the people are literate.

The rest of the journey to the border was rough and dusty. We passed through the towns of Rampur and Birganj, and when we arrived in Raxaul, India, my hair, face, and clothing were white with dust. The train was just leaving as we arrived, but they held it up for me five minutes while I bought my ticket. As I plopped breathlessly into my tiny compartment, I felt very happy and relieved that my journey had ended so well and, after leaving this very primitive country, thought to myself, "India has surely come a long way!"



CHRISTIAN LITERATURE CENTER KHARTOUM, NORTH SUDAN

E. VERNA PILLOW



1. Literature center

This is the story of the dedication and opening of the Christian Literature Center in Khartoum, North Sudan, in which the Teen-Age missionary societies of the WGMS have had a part by giving their 1956 Teen Task contributions.

1. Here is the building, and to help you who are familiar with the place, it is on the northwest corner of the Victoria Avenue property. The open door leads into the reading room. The brass plates on either side of the door give the same information in Arabic and in English:

CHRISTIAN LITERATURE CENTER READING ROOM—LIBRARY

2. On the evening of Sept. 6, the dedication service was held outdoors right behind the Center. To this were invited representatives of various Christian groups—pastors and elders of the three congregations in Khartoum area, our own missionaries and representatives from other Missions, the Coptic priest and an Anglican clergyman, a representative from the Bible Society and others interested. After the service, led by Dr. Ried F. Shields, the company enjoyed the "Pause That Refreshes"—none other than Coca Cola!

January, 1957



2. Dedication service

3. Then Mrs. Reynolds of the U. S. Embassy and I led the way inside; her husband and Dr. Shields followed. After a brief stop in my office where we keep the books for sale and audio-visual materials, we peeked into two small work rooms and entered the reading room.



3. Viewing the interior

4. Rev. Wesley Stasy, my valuable assistant, stood at the counter to take library subscriptions. Faiz Fadeil is the man in the foreground; he is to help in the library and reading room.



4. Library assistants



6. Display window

5. The reading room table and magazine stand are shown and to the right is Dick Ploen, a teacher in Omdurman Commercial High School.



5. Reading room

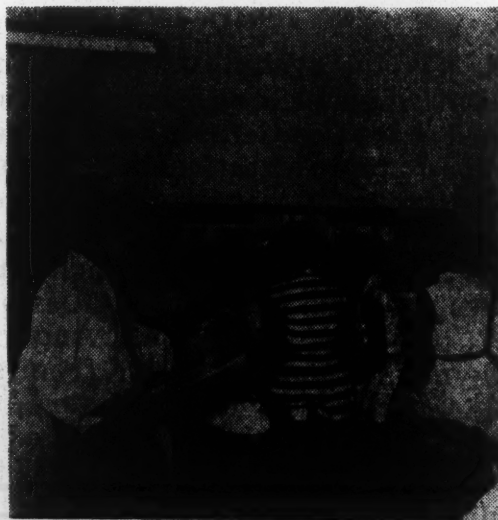
special groups from the churches. For three weeks, two groups came on Monday and Friday afternoons. About 45 Christian Endeavor young people came the afternoon this picture was taken.

8. Just a glimpse of the stack room where we have about 1300 Arabic and 1300 English books. There are 50 children's bilingual books, the Arabic translation having been written into the English books.

9. The audio-visual supplies are in this cupboard, a box of Viewmaster reels, 125 of them, also flannelgraphs, filmstrips, and flat pictures. This picture was taken on Women's Day.

6. The day following the dedication, the reading room was opened to the public. See the lone viewer as he pauses at the display window; sometimes crowds cover the window altogether. At night, brightly lighted, the window draws attention for blocks away—from it one can look straight down one of the streets leading to the center of town.

7. In the afternoon of the opening day, we began the entertaining of



7. Youth group

MISSIONARY HORIZONS



8. Stack room

10. The teachers came in a big crowd! Our four Mission schools of this area were well represented, also a Church Missionary Society school, a Coptic school, and Christian teach-



9. Audio-visual cupboard

ers from Government schools. Here are three teachers with reference books in the background and the newspaper rack at right.

11. This group of Bible women and girls of the Training School are signing the visitors' register; a few are paying their subscription fees to the lending library.

12. Two long tables and benches for children give good service when the reading room is open. The children enjoy the children's magazines;

many times the benches are full of boys who stop on their way home from school.



10. Three teachers

13. Over 60 Juniors attended this special night. The pictures on the bulletin board are the work of Mario, former Boys' Home boy. In five colored posters he has depicted five steps in borrowing a book—the last step being *rushing* back with the book on the day it is due. We hope to get this point across so that many may benefit from the books.



11. Bible women and girls

Thank you, all of you, who had a part in making the Literature Center a reality. This is the beginning. With your continued help and prayers, we look forward to a greater and greater service.



12. Children's corner



13. Junior night

SOUTHEAST ASIA—GETTING ACQUAINTED (Continued from Page 271)

or travel with a National Council field secretary, or follow the *Adult Guide's* suggestion to send delegations to each country. Have them report what they learn by means of informal conversations, interviews, walk-on plays, visual aids, etc. Pages 15 and 16 of the *Adult Guide* tell you how.

Make a huge chart like that on page 9 and record the facts about the countries visited. Make everyone in the society a delegate to some country. Now let's begin the journey to get acquainted with the people and places of Southeast Asia. First stop, the Philippines!

Liberty lies in the hearts of men and women. When it dies there, no constitution, no law, no court can save it. No constitution, no law, no court can even do much to help it. . . . The spirit of liberty is the spirit which is not too sure that it is right. The spirit of liberty is the spirit which seeks to understand the minds of other men and women. The spirit of liberty is the spirit which weighs their interests alongside its own without bias. The spirit of liberty remembers that not even a sparrow falls to earth unheeded. The spirit of liberty is the spirit of Him who, near two thousand years ago, taught mankind that lesson it has never learned, but has never quite forgotten; that there may be a kingdom where the least shall be heard and considered side by side with the greatest.

—*Learned Hand*

President's Page

PATIENCE

"Now, Margaret, things will be better! It isn't always going to be this way. Do your part, with maybe a little sacrificing, here and there; and you will see the day when this has not been in vain." How many times I was to hear these or similar words as I was "growing up." It is hard for a child to understand the meaning of patience and yet, that is the message found in the above words.

In the grand melee in our world of today for speed, the drive for advancement, and the "firstest with the mostest," the meaning of patience is lost to the average adult. We have made strides in medicine far too wonderful for comprehension; we have jet planes that can overtake their own bullets; we have guided missiles that penetrate the "wide blue yonder"; we have submarines that can stay below indefinitely; BUT what don't we have? PATIENCE.

Strange, isn't it, when we realize it is mentioned 41 times in our Holy Scriptures!

Impatience on our part brings about many problems, irritations, and frustrations.

What makes a "house" a "home"? 1 Tim. 6:11—"faith, love, *patience*"; 1 Tim. 3:3—"but *patient*, not a brawler, not covetous." Do we inhabit a "house" or a "home"? *We* cast the die!

"Train up a child in the way he should go"—Prov. 22:6. This requires patience to the "nth" degree. Could that be why we have juvenile delinquency? Are we impatient with their impetuosity and so-called "addle-brained" ideas! Much can be done by being patient with a little firmness for seasoning.

Eccl. 7:8 says: "The *patient* in spirit is better than the proud in spirit." Here is another challenge of our Christian ideals. Definitely the quality of patience outlasts pride.

Who should be the recipients of our patience? 1 Thess. 5:14 states, "Be *patient* toward ALL MEN"—means employer—employee; literate—illiterate; white—colored; Christian—pagan.

Are we admonished to conduct ourselves as thoroughbreds in the race of life? Heb. 12:1 sets the pace: "Let us run with *patience* the race that is set before us." Our tribulations temper and guide us just as the whip stroke lines in the thoroughbred.

Do we reap any rewards for our patience? Yes! Heb. 6:15: "And so after he *patiently* endured, he obtained the promise." This refers to God's promise to Abraham that he would be a great nation.

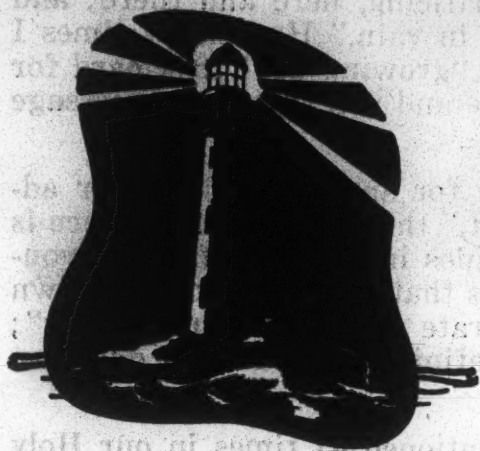
As we face the New Year, let us think on these things and strive by prayer and meditation to grow in patience that was so beautifully exemplified in every step, word, and deed by our Beloved Lord and Master, Jesus Christ, the Son of the only True God!

Upon thy heart, inscribe these words: "to temperance PATIENCE; and to patience GODLINESS." 2 Pet. 1:6. They will create a radiation that nurtures love and understanding, telling the world that Christ is in us and we (us) are to be found in Jesus!

Mrs. William W. Whitlatch, President 1957 WGMS Convention

This And That From Here, There, And Everywhere

→**U.S. CHURCHES SEND \$2,000,000 IN RELIEF FOR HUNGARY VICTIMS.** Approximately \$2,000,000 in emergency relief for victims of the Hungarian fight for freedom already has been utilized or made available by Protestant churches in America.



This was reported today by Dr. R. Norris Wilson, executive director of Church World Service and a member of The President's newly appointed Committee for Hungarian Refugee Relief. Church World Service is the cooperative overseas relief agency of major Protestant and Eastern Orthodox denominations, with offices at 215 Fourth Avenue, New York 3, N.Y.

Most of the relief given to date has been food, clothing, and medical supplies, the major portion used to aid the Hungarian refugees pouring into Austria.

Major sources of the emergency relief, Dr. Wilson said, have been Church World Service, Lutheran World Relief, the American Friends Service Committee, and the Mennonite Central Committee.

American religious agency supplies available in Europe at the outbreak of the emergency—food, clothing and medicines—and rushed into Austria immediately, Dr. Wilson said, totalled upwards of 1,000 tons, with a cash value of approximately a million dollars.

Additional materials have been sent continually since the outbreak, both by air and by sea, depending upon urgency of need.

→**A NEW BIBLE FOR THE BLIND OF JAPAN.** On August 6, 1956, there was a large service at the Ginza Church in downtown Tokyo, as both sighted and blind persons came to celebrate the completion of the New Japanese Kogotai (colloquial) Braille Bible for the blind of Japan. This Bible is in 32 volumes requiring five feet of shelf space. The Old Testament is in 24 volumes and the New Testament in 8. As the new edition is in the language which all the people of Japan can easily understand, it will be widely welcomed by finger-tip readers wherever Japanese is spoken. There are 140,000 blind persons in Japan.

—*American Bible Society*

→**BIBLES FOR TWA PLANES.** Bibles are now being placed on all of the new Super-G Constellation airplanes of Trans-World Airlines. Captain G. C. Duvall, a pilot for TWA on the Chicago-Los Angeles run, recently was presented with a Bible to place on the Super-G plane he would be flying. It was Captain Duvall who suggested several years ago that in addition to a full supply of current magazines on each plane there should be a Bible. Since then TWA has carried Bibles furnished by the American Bible Society, on all TWA flights in the United States. Captain Duvall discussed his plan with the late Ralph S. Damon, president of TWA, who thought the idea was a good one.

—*American Bible Society*

A DECLARATION OF FREEDOM

Written for Freedom House by a committee of distinguished Americans under the chairmanship of Archibald MacLeish.

Free men must re-dedicate themselves to the cause of freedom. They must understand with a new certainty of conviction that the cause of freedom is the cause of the human individual.

Human individuality is the basis of every value—spiritual, moral, intellectual, creative—in human life. To preserve it in a world of expanding and aggressive authoritarianism there must be a determination that freedom shall be defended wherever it is attacked and under whatever color or excuse. Those who attack freedom in the name of freedom are no less dangerous than those who attack it in the name of authority and discipline. Those who profess a belief in freedom but shirk the obligations it imposes, share the guilt of its enemies.

What is freedom? Freedom is the right to choose: the right to create for oneself the alternatives of choice. Without the possibility of choice and the exercise of choice a man is not a man but a member, an instrument, a thing.

Freedom is the right to one's soul: the right of each man to approach God in his own way and by his own means. It is a man's right to possess his mind and conscience for himself. To those who put their trust in freedom, the State can have no sovereignty over the mind or soul—must be the servant of man's reason, not the master.

Freedom is the right to one's dignity as a man. In a free society no individual, no group is entitled to diminish the human dignity of any man regardless of his race, his creed, or his color.

How shall freedom be defended?

By arms when it is attacked by arms; by truth when it is attacked by lies; by democratic faith when it is attacked by authoritarian dogma. Always, and in the final act, by dedication and faith.

On what faith does the defense of freedom rest?

On faith in man; faith in the fundamental decency of man; faith in the capacity of man to make his way by his own means to the truth which is true for him.

How can the faith in man survive in a time of human cruelty and treachery and wickedness beyond all precedent? How can it survive in a time of vast impersonal mechanisms—political and social and material—when individual human beings often feel, and sometimes say, that man has lost control of his destiny?

Faith in man can survive even in our time, because the conscience of mankind has survived and still protests. As long as the conscience of mankind survives—as long as mankind knows the “unwritten and undying laws of God”—man can believe in man.

Why should men believe in freedom now? Why should the exploited popu-

(Continued on Page 314)

Worship Him in S

THE TRUTH BR

MRS. HAROLD E. LEE

Key Verse: John 8:32

Background Scripture: Acts 16:
19-34

Worship Center: Center an open Bible on a table. To the left just back of the Bible place a lighted candle. Have the room darkened as the service of worship begins.

Call to Worship:

"You shall know the truth and the truth shall make you free."

Let there be many windows to your
soul,
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radi-
ant rays
That shine from countless sources.
Tear away
The blinds of superstition; let the
light
Pour through the fair windows broad
as truth itself,
As high as God.

—Ella Wheeler

Turn on the lights.

Hymn: "The Light of the World
is Jesus."

Meditation:

Hannah Moore once wrote: "The world does not require so much to be informed as to be reminded." Certainly our worship should remind us of the truth as it is presented in God's Word. Like the Christian Jews to whom our key verse was addressed, we sometimes want to forget the high standards Christ set for His followers. We want to leave undisturbed our smug satisfaction with ourselves.



Paul and Silas

Spirit and in Truth

BRASS FREEDOM

LES Topeka, Kansas



s-S in Prison

We shut the doors of our souls because we want no concept of truth to disturb our comfortable existence. Let us hear the story of the Philipian jailor as the missionaries presented the truth to him. (Here a member of the group may present the story, having been notified in advance.)

When the words "Ye shall know the truth and the truth shall make you free" were spoken, Jesus knew to whom He was speaking. Here were new Christians who had come out of Judaism to follow in Christ's way. Let us give them full credit for having made the decision. Whether they had considered fully what they were doing or not, they had been willing to make a profession of their faith. And even though He knew their pharisaical, formalistic natures, their weaknesses and shortcomings, Jesus said to them, "If you continue in my word, then ye are my disciples indeed; and ye shall know the truth and the truth shall make you free."

On the other hand, the story for today presents to us a vivid picture of one who did not know Christ. The jailor of our story was a sinner in distress. A poor, degraded, debased specimen of a man without any hope had the truth presented to him. So depressed was he, so fearful about what would happen because of the imagined escape of his prisoners, that his was indeed an immediate need in a drastic situation! His great fear of life immediately ahead of him made him willing to commit suicide. But it also quickened his sense of great personal need. When he cried out "What shall I do?" his heart was made glad that one spoke with authority and bade him believe in Jesus. Though he may not have understood as much as did those Jewish

Christians, he readily accepted the truth and was freed from the bondage of sin and despair.

It is that such truth may come into the hearts and lives of people who need Him, that the Savior came into the world. Indeed, until such truth enlightens darkened hearts, men can not truly know what freedom really is. For sin is a hard taskmaster whether it is in the life of a believer or in the heart of one who has never known the Master. Only the truth in Christ can give us that "liberty wherewith Christ made us free."

We can be assured, then, that this learning of truth is a continuing thing in the life of a Christian. Christ, our elder Brother welcomes us into the place He has made for us in the family of believers. And He provides for our development as we follow "the Way, the Truth, and the Life." A loving heavenly Father knows that beginning is one thing and that the going on in the Christian life is quite another. To all who humbly seek it comes the truth we need to help us live radiant, courageous lives that possess the inner confidence that keeps us from being bowled over by whatever circumstances life brings. We should never rest until this personal freedom is a reality in our lives.

And then, let us remember that the goodness of our lives must validate the truth we receive. Christ is our

Savior and can be the Savior of all men. But He is also the revelation of what man can be through Him. To attain that, we have His code of ethics that none of us has yet followed completely. I like the way James talks about a "perfect law of liberty" (James 1:25). We become not only hearers of the truth, but doers of the Word. No longer bound by the demands of fear, formalism, ignorance, selfishness, the Christian gives himself to a consecrated life of service in the Master's name. Greater knowledge of the truth makes more and more urgent the giving of all of ourselves to His service. It is a high ideal. But how our lives can be enriched if we seek to fully know His truth! And what blessedness comes that we never thought of seeking!

Prayer:

"O Thou Who art
the Light of the minds that
know Thee,
the Life of the souls that love
Thee, and
the strength of the hearts that
seek Thee,
Help us to know Thee
that we may truly love Thee,
So to love Thee
that we may truly serve Thee
Whose service is perfect freedom
Through Jesus Christ, our Lord.
Amen."
Selected

All we have of freedom,
All we use and know,
This our fathers bought
For us, long and long ago.

Ancient rights unnoticed
As the breath we draw—
Leave to live by no man's leave
Underneath the law.

—Rudyard Kipling

ANNUAL ASSEMBLY OF DIVISION OF FOREIGN MISSIONS

MRS. THOMAS R. SARVER

Three hundred missionaries and board members of 79 boards and agencies attended the annual Assembly of the Division of Foreign Missions of the National Council of Churches. They represented 45 Protestant denominations which direct a \$100,000,000 evangelism and welfare program in 100 different countries. The assembly studied the implications of current developments in overseas church work.

United Presbyterian delegates included Dr. George Munro, Mrs. Charles L. Hussey, Miss Edith L. McBane, Rev. James McConnell, Rev. George Henderson, Dr. Hugh E. Kelsey, and Dr. Donald Black. Attending as observers were Mrs. Russell Montgomery, Mrs. Thomas Sarver, and Mrs. Harry Fritschman. Missionaries present were Mary Smith, M.D., South Sudan; Miss Ruth Wilson, North Sudan; Mrs. Sarah Baker, Egypt; and Rev. John Harkness, Pakistan, as well as Rev. Iskander Abiskhairoun, a pastor from Cairo, Egypt. Mrs. Sarver graciously consented to write her impressions of the Assembly.

We have been on a mountain top attending the Assembly of the Division of Foreign Missions at Buck Hill Falls, Pa. The meeting was held Nov. 26-30. The theme of the Assembly was "The World-Wide Mission of the World-wide Church" with special emphasis and thought being placed on the relationship of the young churches of the mission fields with the older established churches of the West. Business sessions were cut to a minimum so that most of the time at our disposal could be spent in devotions, inspiration, education, and discussion.

We were reminded that the preaching of the Gospel with its emphasis on the worth of the individual is responsible for the desire of the people for independence. One-half of the people of the world have had a change in government in the past 10 years and one-fourth of the world's population has gone from colonialism to independence. This is a prime factor with which the church must deal. The churches in mission lands are coming into maturity and are asking that they be considered as sister congregations instead of the usual mother-child relationship. The day of missions is not past but it is now time to re-think the mission program that it may fit this changing world. Jesus Christ and His message of salvation are changeless, the same yesterday, today, and forever, but our methods must be thought through and brought up to date.

During the sessions we were challenged in many ways. Several speakers expressed the thought that we have been too preoccupied with techniques, with methods, instead of with the message: that we have been substituting a way of life, a system of thinking, for the Gospel of God in Christ, reconciling the world to Himself. We were told that in many instances, the Gospel has been cut down to a size to fit the pattern of men: that we have been so concerned about "doing good," with busyness, that we have become too nervous to be still and know that GOD is God. The call from each was to return to proclaiming the full Gospel with all of its truth, power, and glory.

Another area in which we were challenged was that of stewardship. A stirring message called for a new approach to this aspect of Christian

living. The Chinese symbols for stewardship are literally "Receive in Trust." Christian stewardship depends on deep conviction, conviction on knowledge, and knowledge on study. We must study more of the grace of God, seeking to lead others to total personal commitment to Jesus Christ and then the stewardship of time, talent, and treasure will have real spiritual meaning.

The afternoon discussion groups, of which there were six, were stimulating and thought-provoking. Each group had a list of questions to "prime the pump" but with the morning messages still in our hearts, other questions of concern were raised. In these groups we discussed emerging ecumenical relationships, training of messengers, stewardship of our resources, and the proclamation of the Gospel. With nationals, missionaries, pastors, and board members to share in the discussions, there was much of real worth brought out. The composite findings of the groups were reported at each evening session. The urgency of the Gospel, the need for rededication to the great unfinished task of evangelizing the world, more thorough training for the messengers, and the consideration of the cultures of the people to whom the Gospel was being preached were the needs threading through each of the reports.

The most thrilling aspect of the Assembly, as far as many of us were concerned, was the presence and participation of nationals from 18 countries. The devotions each day were brought by a Christian from a far-distant land. Several of the addresses were delivered by nationals. Their radiant faces, their humility, the "joy of their salvation" stirred us to renewed devotion to our Master.

The closing address challenged us to a closer walk with God, to a deeper concern for the souls of men dying without the knowledge of a Savior's love, and to a renewed determination that under the power of the Holy Spirit we shall endeavor to preach and teach the full Gospel of Jesus Christ. "What evaluation do *you* put on your Christian witness for the past 12 months?" we were asked. Let us be faithful in our witness and be able to say with a Chinese Christian, "Jesus Christ will come in His own time and in His own way. He will take what I have done in His Name and work it into the structure of His Kingdom." Let us not be weary in the performance of the task to which He has set us but with joy and love continue to serve our Lord and Savior, Jesus Christ.

HONOR ROLL

Presbyterials Reporting Delegates to the 1957 WGMS Convention
Indianapolis, Indiana

<i>Presbyterial</i>	<i>Date</i>	<i>Secretary Reporting</i>
7. Caledonia	November 2, 1956	Mrs. Harold S. Fisher
8. Wisconsin	November 6, 1956	Mrs. Edwin S. Johnston
9. Mansfield	November 14, 1956	Mrs. Arlie Kiser
10. Spokane	November 16, 1956	Mrs. Joe W. Gray
11. Cedar Rapids	November 17, 1956	Miss Meredith Palmer
12. Ohio First	November 19, 1956	Mrs. Elmer Broxey
13. Kansas City	November 19, 1956	Mrs. H. Marsh
14. Wheeling	November 20, 1956	Mrs. Frank Kerr

Mrs. Grant B. Gibson, Convention Secretary

IMPRESSIONS OF ASIA

ROY G. ROSS

IT WOULD BE presumptuous for anyone who has spent only two months in Asia to arrive at any dogmatic conclusions. However, the impressions of a neophyte are sometimes valuable. My own are humbly offered. They have been carefully checked against the views of more mature observers.

Our purpose in going to Asia was ostensibly to attend two important conferences but principally to get a preliminary acquaintance with nations of Asia and with their leaders. The most important result is a personal one, namely the effect on my own life: it has deepened my own Christian faith; it has led me into a fuller understanding of the motivation of missionaries; it has left me with an overwhelming awareness of the responsibilities and privileges which rest upon me and every other American Christian and it is an experience from which I will never recover . . .

My procedure had been to get all of the statistical data possible through the Missionary Research Library; to get advice from our division as to itineraries, advantageous contacts, etiquette, and acceptable terminology, and to make out in advance a list of questions upon which I wished information as an index for notes.

I went to Asia with my mind full of questions: regarding forms of government and international attitudes; regarding conditions of the people with respect to literacy, health and economic status; regarding attitudes and activities of contemporary religions; regarding various aspects of the Christian movement itself including the health of the churches, the degree of indigenous control and the attitude toward missionaries, the

status and effectiveness of various types of programs and institutions, the response to new ventures in mass communication and the effect of new social and political conditions of the churches; regarding the ecumenical and interdenominational aspects of the problem.

Needless to say, my notebooks are still sparse at many points.

We had an amazing number and scope of contacts: 56 institutions of various types; numerous church world service projects; four meetings of various types of councils of churches; two denominational meetings; contacts with village life in five countries; meetings for worship in English speaking and language churches; conversations with laymen—church and non-church; and conversations with government and educational personnel abroad.

AND NOW I present some impressions in outline form. I will be glad to elaborate them later as the occasion demands.

First—The Asian revolution is a thrilling development. It follows the pattern of other revolutions including our own in America: a new birth of freedom; a new pride in things and ideas Asian; a new and widespread hope and a new sense of destiny. There are five-year programs in every field of human development: rural and industrial for eliminating starvation; education for reducing illiteracy; health counteracting disease; medical training and hospitalization for healing the sick; college and university training for producing leaders of thought and industry. It has gripped both the leaders and the people, both educated and uneducated; and it gripped me!

Second—The influence of Christianity is far greater than is indicated by church statistics or recognized by the people. This influence is indicated in many ways by the idealism and humanitarianism of the peo-

Dr. Roy G. Ross, general secretary of the National Council of the Churches of Christ in the USA, recently completed a round-the-world tour. The above is the substance of his address at the opening session of the annual meeting of the National Council's Division of Foreign Missions at Buck Hill Falls, Pa., on Nov. 26.

ple; by the concepts of human rights, embodied in newly adopted constitutions; by influence of national leaders who have been trained in Christian schools; even by the appropriation by other religions of Christian church concepts and methods. This influence is not openly acknowledged and the reasons seem obvious. Many of the national leaders, who have had Christian school training and have Christian thought patterns, have never openly acknowledged Christ. Contacts with Western leaders in government and business have resulted in assimilation of ideas which are basically Christian but they have not been brought or adopted in the name of Christianity. The new nationalism has resulted in an attempt to find the origin of all good things including the things of the spirit in their own cultural and historic backgrounds, while the church has held itself aloof and has not identified itself with national or social developments nor laid claim to its own accomplishments. Despite two hundred years of missionary history the church throughout Asia remains a minority church largely outside of and apart from the great movements of life for which our missionary schools provided the yeasting.

Third—I was astounded by the widespread indifference to Communism throughout Asia. The attitudes vary from fear but not panic in Pakistan, to confidence in theory of co-existence in India, to fatalism in Hongkong, to real interest in Communism in Hongkong and Japan. The threat of Communist aggression and subversion is of no more than secondary interest to most leaders and people. The people who have led the struggle for independence from colonialism have had little time or disposition to worry about dangers from other sources.

Fourth—The Asian revolution has its parallels and concomitants within the Christian movement. It has speeded the movement toward indigenous control to such an extent as to almost take the breath of some mis-

sionaries and create serious doubts in some quarters about their future role.

The Christian community is sensitive to the jibes of non-Christians that they are but subjects of another type of Western imperialism living on Western subsidies. This accentuates questions regarding the role of the missionaries, the control of properties, the plans for transmission of funds, the wisdom of continued dependence on Western funds for basic long-term programs, especially in the field of economic aid.

The missionaries whom I met are a superb group of people of whom we can be proud. I am told that I saw the best and that others are different. I saw people of deep commitment, of vision, of selfless spirit, and of adaptability. The missionary is going through a terrific testing as he moves from paternalism to partnership, from a place of administrative authority to a fraternal worker, but he seems to be passing the test well. I would make only two discouraging comments. I was disappointed by the extent to which many missionaries had so taken on the national coloring of their respective countries that they had lost any ability to be objective on questions of international scope. I only met a few who were thinking beyond their immediate problems about broad strategy in the light of a completely changed situation. These will be the architects of the missionary approach of tomorrow.

Fifth—The Asian revolution has produced a formidable problem for the churches of Asia in the form of a renaissance of non-Christian religions. This renaissance expresses itself in various ways. There are new manifestations in these religions of social and humanitarian concerns and attempts to find a new apologetic for these concerns in their scriptures. Reports agree regarding the new sects, Buddhist, Shintoist and others, which have sprung up in the last decade, and which are winning, at least for a time, the allegiance of people, des-

perately in need of spiritual fellowship and hope, who have been in the past the most fertile ground for Christian evangelism. There is a desire in some quarters to press claims for a privileged relation to government as in the case of the Moslems of Pakistan and the Buddhists of Burma. There are attempts to hamper and restrict the Christian movement as in the case of proposed legislation in India which did not succeed and the committee of the government to investigate missionary activity in the Central Provinces. These religions are awakening to a new missionary zeal. This is symbolized by the sixth World Congress of Buddhism which plans to train and send missionaries throughout the world . . .

Sixth—I would make another observation that is purely my own and for which I have nothing from others to substantiate it. It would seem to me that the Asian revolution is ultimately going to bring a crisis to the institutions through which we have made our most effective witness in Asia, namely on schools and colleges. If government emphasis on education continues and if Christianity remains a minority movement, I believe that the influence of our schools, especially on the secondary level, will rapidly decline and perhaps ultimately be eliminated. Asia has been grateful for Christian educational and health services and here our leaders have scored most heavily and done a wonderful job. But Asia is so convinced regarding the universal need for such services as bases for a strong nation that she is making them a first in her own program and in her upward struggle. India for instance had 414 colleges related to universities in 1948 as compared with 679 so related five years later in 1953 and that number has greatly increased since that time. In the Sind of Pakistan, I am told there are 472 new schools which have been opened up within one year and the new building program calls for the erection of 450 new school buildings during the period ending in 1960. I do not see

how it is possible for the government to take this interest in education without ultimately wanting to control education, especially if the control is in the hands of people who are not Christians.

Seventh—I saw nothing myself that looked like the beginnings of a mass movement in Asia and I was looking for it. There are able students who insist that there is a good opportunity for such a movement. I saw a minority church with inadequate leadership and a new set of challenges growing out of changing circumstances that were almost staggering in proportion. I must admit, however, that I did not have contact with the animistic groups of Asia which lend themselves most easily to evangelism.

Eighth—The most depressing fact which I observed was the tragic extent to which we of the West have exported our divisiveness and particularly the extent to which a new wave of divisiveness is now brought to Asia by sect groups, just when the hope of solidarity of our Christian witness had been born out of united church movements and out of the councils of churches. In Formosa there is a great influx of non-Roman missionaries. There are only a very few of those missionaries who are cooperating with the Presbyterian Church which has served this nation for long years. In Thailand the woods are full of non-cooperative groups which are sowing seeds of dissension. In India faith healers and racketeers are now adding to the confusion.

I would like to state four problems that I feel are going to be crucial in the days ahead. First the problem of the Christian church in Asia so relating itself to political, social, and religious changes, as to identify itself with those things that are good in the revolution and make herself indigenous to the culture. How can she acclaim the new freedom and the vast new program for human welfare which she helped to spawn in such a way as to show its Christian rootage and its theological signifi-

cance? How can she hail new developments in contemporary religions, which the Christian movement has called forth either by example or provocation, without encouraging wrong conclusions that all religions are equally good, that all are paths to the same goal, and that religious syncretism is the answer?

We should be able to find the way to bring claims of the Christian religion before the leaders of thought and culture in Asia as effectively as Dr. Rada Krisnan is doing on behalf of Hinduism, especially when the evidence for our claim is so much more abundant.

The second problem is that of devising or utilizing new techniques for proclaiming the Gospel in view of the changing political and social situation and in view of the growing limitations on old ones. Specifically, what is the long-term role of inter-church aid and relief in the mission of the church? How should it be administered so as to become a most effective witness of God's mercy? How should it be related to other methods in a most effective pattern of mission? What is the theology of Church World Service? How far can and should we go in mass communication? How can we build lines of fellowship and understanding between potentially Christian political leaders and the ablest leaders of the churches? How can we mobilize the tremendous resource which we have in our American Christians who are now serving abroad with only accidental information regarding their opportunities for Christian witness? How can the churches as churches take on the more effective evangelistic role as this role in Christian schools decreases through government pressures?

The third problem is that of completing the process whereby the churches and their agencies in Asia become full partners with those of the West, and this involves answers to five questions. First, the question of the integration of the two world organizations as they now play on

the younger countries. The related question of how younger national councils can fulfill the required qualifications for relationship in the World Council of Churches and still conserve the broad fellowship with related non-church Christian agencies which some of them now have. The question of how aid for the younger churches can be so supplied as to come from the church universal. The question of how the churches of East and West can join in some pattern of world missionary effort, each according to its means and finally the question as to the final form of interchange of workers which will preserve the experience of the missionary movement but make the mission of the future the mission of the church and not just the mission of its boards only.

I came back with firm convictions on two matters of administration. First, that in fairness to the younger churches, we must arrive rapidly at one world organization which will enable the church as church to carry forward its mission but which will conserve the rich experience of the missionary movement and in which the churches of East and West will be equal partners. Second, that inter-church aid must be administered by local agencies of the churches without the confusion of duplicating types of supervision either by two world agencies or by one such agency and our own Church World Service in America. I believe that our National Council of Churches in America should get out of all types of semi-administrative activity abroad as rapidly as possible. At the same time I feel that there must be a larger body of experience represented in the policy and planning activities of the World Council of Churches, both in staff and supervisory committees.

The fourth problem is that of developing a leadership adequate to the opportunities ahead both quantitatively and qualitatively. This problem is the center of attention of our mission board probably more than any

(Continued at foot of next page)

The Book Nook

THE DAY THOU GAVEST

The Story of the World Day of Prayer

RUTH M. WORRELL

How did it all start? The author goes back to the beginnings of women's work in the churches of the United States early in the nineteenth century to account for the Day. Groups of women began meeting together to devise ways and means of helping to extend the Gospel into the expanding frontiers. Through their gifts and prayers they made a worthy contribution to the church and the nation. Later the need for women missionaries in other lands widened their horizons and deepened their prayers.

Denominational days of prayer led to local cooperative meetings of women for prayer, to a national Day of Prayer, and when Canada joined in 1920, to an international observance that in 1955 embraced 134 nations.

Observance of the Day has increased through the years. Even the difficulties brought by World War II did not break the bond of unity for, in spite of trouble and even danger, groups gathered to pray during hostilities.

As methods of communication have increased, the World Day of Prayer has been announced by radio, tele-

vision, and in movie houses, as well as through newspapers and in churches. The "Voice of America" announced it in 1951. In 1954 governors of 38 states and many mayors issued World Day of Prayer proclamations and the President of the United States asked people to use that day for prayer. A chapter telling how and where the Day has been observed offers inspiration and suggestion for our own observance.

As often happens, prayer led to giving and certain special cooperative projects are largely supported by the voluntary contributions of the people who gather to pray on that day. One chapter deals with the accomplishments of these special projects through the years.

The main results of this observance are in the spiritual realm—results in the lives of individuals, but especially in the strengthening of a spirit of Christian unity that crosses denominational, national, and racial lines.

Paper, 85¢. Order from the Office of Publication and Distribution, 120 East 23rd Street, New York 10, N.Y.

—Mrs. James T. Vorhis

other one question at the present time. We cannot hope to make rapid progress in a situation where you have one pastor for 20 churches unless there is better provision for lay training. Neither can we hope to make an impact on old established cultures without more scholars with first-rate minds who are well grounded not only in theology but in the thought patterns of those whom they would evangelize. We now have some very fine leaders of such stature but we need more if the church is to succeed in making an impact on theo-

logical education in Asia and it was in recognition of this fact that the recent Bangkok conferences were held. But I have great hope for the future of the missionary enterprise. My confidence rests with the national leaders of the churches abroad, our missionary statesmen, and my confidence in the final triumph of God's will.

I only know that things are moving rapidly in the East, that they cannot move right without the Gospel of Christ, that time marches on and that it is already 11:55 o'clock.

Prayer Groups

Mrs. GEORGE W. HUTTON, Secretary
R. F. D. 7 (Meridian), Butler, Pa.

Those who expect to reap the blessings of freedom must, like men, undergo the fatigues of supporting it.

—Thomas Paine

THE MASTER OF THE STORM

As the cymbal-like music of the Christmas bells softly recedes we turn our thoughts almost abruptly to the cycle of days ahead, ushered in customarily on every hand with



"Happy New Year!" We, as Christians, are glad that God has set times and seasons, and know that He expects us to venture forth with a sure and steadfast faith. We have been led again to the Manger and the Child of Bethlehem, the immeasurable gift of God's love; we have worshiped Him together, and been conscious of His nearness—conscious too of our own impurity, and our need of a Savior. In our several hearts we have poured out our sincere thanks to the Father for all His merciful kindness and love toward us!

But the days move on apace. As we look now at those close at hand we note that the world is full of trouble. For many, life is a series of shadows with but little light in between. There are times in the lives of all of us when these shadows of trouble shut out the light, and we spend our time trying to see through the twilight that engulfs us.

Once "there arose (on the little Sea of Gennesaret) a great storm of wind, and the waves beat into the ship (of the followers), so that it was now full. And he was in the

hinder part of the ship . . . They awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm."

This same Master is available to His people today, and we need to come to Him, saying, "Master, Master, of ourselves we can do nothing!" Then He will say, "Peace, be still," for He is still the Master of all the storms, shadows, twilights. Pray ye, therefore!

This is not an age for the unconcerned, but for those with hearts of compassion for their fellow men. If we would be like the Master we must use our time and strength in behalf of others, especially in the work of prayer and intercession. Some day it would be reward indeed to hear—

Because you prayed
God touched our weary bodies
with His power,
And gave us strength
For many a trying hour
In which we might have faltered
Had not you, our intercessors,
Faithful been and true.

Anon.

Do not pray for easy lives. Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks.

—Phillips Brooks

Enlarge our minds to grasp Thy thought,
Enlarge our hearts to work Thy plan,
Assured Thy purpose faileth not
To put Thy Spirit into man;
God of the present age and hour,
Thrill us anew with holy power!

—Source unknown

MISSIONARY HORIZONS

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh 20, Pa.

Liberty will not descend to a people,
a people must raise themselves to liberty;
it is a blessing that must be earned
before it can be enjoyed.

—Charles Caleb Colton

THE THANK OFFERING GOOD NEWS!

*O praise the Lord, all ye nations: praise him, all ye people.
For his merciful kindness is great toward us:
and the truth of the Lord endureth for ever. Praise ye the Lord.*

—Ps. 117

The 1956 WGMS Thank Offering, the largest in the history of the Thank Offering, affords ample reason for expressing loudly our praise to God from whom all blessings flow. Again God has looked with favor upon the ingathering of these daily love gifts that are used solely for the furthering of His Kingdom in the great enterprise of world-wide missions.

This year the Thank Offering amounted to \$315,737, which is a very generous increase of \$16,755 over last year's Thank Offering—indicating indeed the true devotion of the Church to the cause of missions.

Senior Life Members

\$25 Each

55. Sue McCall, Youngstown, Ohio. By Elizabeth Ann Blauser.

56. Mrs. Margaret Safkow. By the Happy Hour Class, Sebring, Ohio.

57. Mrs. Ella Anderson, Youngstown, Ohio. By her family.

58. Mrs. Alma Bruce, Youngstown, Ohio. By Mr. and Mrs. James Bruce (son).

59. Mrs. Lois Olds, Youngstown, Ohio. By Good Will Bible Class, Brownlee Woods Church.

60. Mrs. Martha Schofield, Youngstown, Ohio. By a friend.

61. Mrs. Hylda Rosensteel, Youngstown, Ohio. By a friend.

62. Mrs. Helen Fletcher. By WMS and Berean Bible Class, Seventh Church, N. S., Pittsburgh, Pa.

63. Mrs. Jean Jones, Bellevue, Pa. By Mrs. Edward Brant and Mrs. May Groetzinger.

64. Mrs. Ida Nock, Bellevue, Pa. By Mrs. Louis Wenzel and Women's Missionary and Church Service Society, Mt. Nebo.

65. Miss Shirley E. Phillips, Leetsdale, Pa. In memory of Mrs. E. D. McKune.

66. Mrs. E. V. Barnes, Leetsdale, Pa. In memory of Mrs. Mabel White and Mrs. Violet Barnes.

67. Mrs. Nellie Hawks, Evans City, Pa. By the Hannah Circle.

68. Mrs. William Hunter, Evans City, Pa. By the Martha Circle.

69. Mrs. Sarah McMillen, Evans City, Pa. By the Mary Circle.

70. Mrs. Jeannie Leisie, Evans City, Pa. By the Ruth Circle.

71. Mrs. Robert Burkett, Evans City, Pa. By the Lydia Circle.

72. Mrs. Lewis F. Porter, Evans City, Pa. By Mrs. S. J. Irvine, Jr.

73. Mrs. S. J. Irvine, Jr., Evans City, Pa. By a friend.

74. Mrs. Raymond C. Bowen, Evans City, Pa. By a friend.

75. Mrs. Roy Cooper, Evans City, Pa. By a friend.

76. In memory of Mrs. John Harris. By her daughter, Mrs. Eugene H. Mays.

77. Mrs. Ford Luton. By her great niece, Naomi Mays.

78. Mrs. Richard Thomas. By Mr. and Mrs. Robert K. Edgar.

79. Mrs. Anna M. Dawson, Pittsburgh, Pa. By Mrs. Marguerite Holl and Miss Grace Taylor.

80. Mrs. Kathryn Gozard, Pittsburgh, Pa. By Mrs. Mame Eckert.

81. Mrs. Cornelius Oldenburg, Pittsburgh, Pa. By Mrs. W. S. McCormick.

82. Miss Ada Jean Vitchestain, Pittsburgh, Pa. By a friend.

83. Mrs. Edna Haddock, Pittsburgh, Pa. By a friend.

84. Mrs. J. M. Airgood, Pittsburgh, Pa. By a friend.

85. Miss Jean M. McLain, Pittsburgh, Pa. By a friend.

86. Mrs. Robert Lowd, Pittsburgh, Pa. By Women's Christian Service Federation, Whitehall Church.

87. Mrs. G. Alfred Salzmman, Pittsburgh, Pa. By Mrs. J. W. Knupp.

88. Mrs. Myles W. MacDonald, Pittsburgh, Pa. By a friend.

89. Mrs. George Moyer, Pittsburgh, Pa. By a friend.

90. Miss Marian Thomas, Pittsburgh, Pa. By Mrs. R. O. Smith, Miss Betty Lindeman, and Mrs. E. M. Grubb, Jr.

91. Mrs. Nellie Arthur, Pittsburgh, Pa. By Amelia Arthur.

92. Mrs. Doris Cotton, Pittsburgh, Pa. By Nelda Wood.

93. Mrs. Marie Fehl, Pittsburgh, Pa. By Nelda Wood.

94. Mrs. R. W. Greenaway, Pittsburgh, Pa. By a friend.
95. Miss Elsie Hart, Pittsburgh, Pa. By a friend.
96. Miss Blanche Holman, Pittsburgh, Pa. By Miss Margaret P. Lowry.
97. Carol Lemke, Pittsburgh, Pa. By the Emma Dean Anderson Teen-Age Society, Second Wilkinsburg Church.
98. Miss Virginia Bright, Pittsburgh, Pa. By Mr. and Mrs. C. W. Bright.
99. Mrs. Christina Young, Pittsburgh, Pa. By Miss Margaret Vaughan.
100. Mrs. Kathryn Lettman, Pittsburgh, Pa. By Miss Christina Mincher.
101. Alice Brown, Pittsburgh, Pa. By a friend.
102. Miss Alma Johnson, Pittsburgh, Pa. By a friend.
103. Mrs. James S. Kane, Pittsburgh, Pa. By a friend.
104. Miss Amy R. Brass, Pittsburgh, Pa. By a friend.
105. Mrs. Betty M. Hersherberger, Pittsburgh, Pa. By a friend.
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107. Mrs. Margaret R. Hyslip, Pittsburgh, Pa. By a friend.
108. Mrs. Ida Mae Parris, Pittsburgh, Pa. By a friend.
109. Mrs. Elsie Hallock, Pittsburgh, Pa. By a friend.
110. Mrs. Elizabeth Flummer, Pittsburgh, Pa. By Mr. and Mrs. Charles E. Price, Jr.
111. Mrs. Dorothy Protheroe, Pittsburgh, Pa. By Swissvale WMS.
112. Miss Ruby Smith, McDonald, Pa. By her sister, Miss Blanche Smith.
113. Mrs. C. E. Kinney, McKees Rocks, Pa. By Mr. and Mrs. W. D. Glass.
114. Mrs. F. W. Davis, McKees Rocks, Pa. By the K.T.A. Bible Class, Union Church.
115. Mrs. Mary Farkas, Clinton, Pa. By a friend.
116. Mrs. Donald Behnke, Jr., Clinton, Pa. By her parents.
117. Miss Erma Purdy, Clinton, Pa. By her parents.
118. Mrs. John Dunlap, Oakdale, Pa. By Mrs. Z. R. Scott.
119. Mrs. S. Alan Stewart, Oakdale, Pa. By Mrs. George Robinson.
120. Mrs. W. A. Griffith, Oakdale, Pa. By Mrs. W. V. Ritchie.
121. Mrs. Samuel Taylor, Oakdale, Pa. By herself.
122. Mrs. George E. Smyth, Verona, Pa. By her daughters.
123. Miss Esther Lash, Pittsburgh, Pa. By Mrs. Mary C. Bateman.
124. Miss Anne Rightmire, Pittsburgh, Pa. By long time friends.
125. Miss Roberta Zortman, Pittsburgh, Pa. By Miss Adella Schreiner.
126. Mrs. Emma Ward, Pittsburgh, Pa. By her daughter, Miss Leonora L. Ward.
127. Miss Margaret O. Simons, Pittsburgh, Pa. By Mrs. Margaret A. Huff.
128. Mrs. Rena Petrie, Oakdale, Pa. By Loyal Daughters Bible Class, Union Church.
129. Mrs. Mary Turnbull, Oakdale, Pa. By Willing Workers Bible Class, Union Church.
130. Mrs. Donald Huber, Akron, Ohio. By Mrs. Anna Mosier.
131. Mrs. John R. Hamilton, Akron, Ohio. By Mr. and Mrs. S. D. Hamilton.
132. Mrs. D. M. Royal, Youngstown, Ohio. By granddaughter, Carol Lee Royal.
133. Mrs. Mary Hunker, Akron, Ohio. By the Etta Mehaffey WMS, Allenside Church.
134. Margaret Hill Bunn, Struthers, Ohio. By herself.
135. Mrs. Floyd Douglas, Struthers, Ohio. By Mrs. George Dixon.
136. Mrs. A. C. Van Bolt, Barberton, Ohio. By the Women's League, First Church.
137. Mrs. Ray Tietsworth, Barberton, Ohio. By the Sabbath School.
138. Miss Hildreth Hanks, Elyria, Ohio. By a friend.
139. Rhona Kirkpatrick, Elyria, Ohio. By parents, Mr. and Mrs. R. P. Kirkpatrick.
140. A. Louise White, Youngstown, Ohio. By her aunt, Marie White.
141. Mrs. John Slaven, in memoriam. By the WMS, Poland Avenue, Struthers, Ohio.
142. Janice Hurl, Hubbard, Ohio. By Mrs. Lawrence Geiger.
143. Mrs. Robert McQuilkin, Akron, Ohio. By Mrs. F. L. Bates and Mrs. J. G. McQuilkin.
144. Mrs. William Parker, Youngstown, Ohio. By her husband and children.
145. Mrs. Robert W. Saunderson, Youngstown, Ohio. By Mr. Saunderson.
146. Mrs. Ethel Miller, Youngstown, Ohio. By Mrs. C. V. Dobson.
147. Mrs. Mabel E. Harris, Youngstown, Ohio. By a friend.
148. In memory of Rev. Carl E. Person, D. D. By Mrs. Carl E. Person.
149. Mrs. Mildred Trotter, in memory of Mrs. Clarisse Trotter Nicklen. By Mrs. Effie Todd and Mr. and Mrs. R. P. Smith.
150. Mrs. Chauncey Abram, Jr., Youngstown, Ohio. By Mr. and Mrs. Paul M. Haas.
151. Mrs. Charles A. London, Youngstown, Ohio. By Mr. and Mrs. Paul M. Haas.
152. Mrs. J. R. Powis, Youngstown, Ohio. By Mrs. Fred Bunn.
153. Mrs. William Winter, in memoriam. By her daughters, Mrs. G. E. Royal and Mrs. N. W. Jones.
154. Mrs. Raymond Gardner, Hammond, Ind. By Women's Missionary and Church Service Society.
155. Mrs. John Brooke, Hammond, Ind. By Women's Missionary and Church Service Society.
156. Mrs. Naomi Shelene, Broadview, Ill. By the Community Church Guild.
157. Mrs. Leonard Bishop, Oak Park, Ill. By Mrs. Henry Bos and Mrs. Tom Bird.

The Teens

MRS. JOHN E. WUNDERLEY, Secretary
805 Willman Ave., East McKeesport, Pa.

Freedom is the one purport, wisely aimed at, or unwisely, of all man's struggles, toilings and sufferings, in this earth.
—Thomas Carlyle

FEBRUARY PROGRAM SUGGESTIONS

*"Git on board, Teens,
Git on board, Teens,
Git on board, Teens,
Dere's room for many a mo'."*

The station wagon is all packed with our luggage and ready to start our next day's journey on The Truth Of God Highway. "The Unseen Guest" is traveling with us. How thrilled we are to have Him with us, knowing that He guides us with "his eye" and with the "skillfulness of his hands." He will supply our Light, the True Light of His Word, that will take us over every mountain, through each dark tunnel, away from the dangerous roads, out into the glorious sunlight!

Bible Light And Meditation: John 8:32, Acts 16:19-34.

The Truth Brings Freedom

Read and relate the story of Paul and Silas in prison as found in Acts 16:19-34. Read in unison John 8:32—*"And ye shall know the truth, and the truth shall make you free." The Truth of God is Christ.* Christ is the One who makes us free. He it is who loosens the chains of the bondage of sin, self, and Satan.

It was sin that drove Adam and Eve out of the lovely Garden of Eden to suffer and then to die. It was sin that nailed Christ to the cross, and made Him suffer and die for us there. Sin is the most terrible thing in the universe. God through Christ provided the only way from this slavery. When He died on Calvary He took away the great power of Satan. This freedom was obtained at a tremendous cost to God and given to us as a gift. When we accept Him, we are set free and the living Christ becomes our new Master.

We are set free from judgment. "The wages of sin is death." We have "all sinned and come short of the glory of God," and have all earned those wages, and deserve to be judged. *But*, Christ died to set us free from that judgment. He has taken our punishment for us. *"If the Son therefore shall make you free, ye shall be free indeed."* Would a prisoner who escaped from the prison cell be free? He would be free only from being behind the bars; the police would be looking for him, and waiting to put him behind the prison bars once again! That is not the kind of freedom that Christ gives to us. *He has made us free!*

Paul reminds us to stand fast in the liberty with which Christ has made us free. Sin should not have dominion over us for Christ is to be our Master and King. He died to redeem us from every evil habit of mind and of body, from every false or dishonest course of action, from every vain or untrue line of conduct, from every base or impure motive. *May Christ be your Liberator, may Christ be your King!*

To avoid "shrinking horse power," we must stop and refuel! Prayer generates power from above! Grow as you pray, pray as you grow, Teens!

Prayer Cycle: Days 16, 17, 18.

We shall be glancing out the "southeast window" of the station wagon and looking at mission fields in Southeast Asia. Our United Presbyterian mission fields do not take us to this important part of the world, but we need and want to know the status of the church established there by other Christian groups. There are "No U Turns" on The Truth Of God Highway, so we trust you have your Southeast Asia mission study books with you. They are *Give and*

Take (senior hi) and *Day After Tomorrow* (junior hi). Guides for both of these are available for 50¢. Study books are \$1.25 from United Presbyterian Book Store.

Southeast Asia

We define Southeast Asia to include the following countries with estimated populations: Burma, 16 million; Thailand, 15 million; Malaya, 6 million; Indo-China, 25 million; Indonesia, 85 million; Borneo, 3 million; New Guinea, 1¼ million; the Philippines, 20 million. These countries differ in many ways, politically, economically, and spiritually, but in all of them there is a Christian church learning independence, and a Christian people who need our understanding and a sense of fellowship with the Christians of the world.

Buddhism In Asia

It is impossible to know a man well until you know what he believes. Americans who are concerned about the people of Asia must be acquainted with the religions of Asia. One of the most important of these faiths is Buddhism, which in some form or other holds the allegiance of millions of human beings from the Hawaiian Islands west to Japan, Thailand, Burma, India, and other countries in Asia. For Christians, Buddhism is of major importance. That is partly because in some countries it still presents obstacles to the spread of the Gospel.

Buddhism is the religion founded by Buddha. Its main principle is the Middle Path, between self-indulgence and extreme self-denial. The Middle Path is built on Eight Principles: Right Views, Right Desires, Right Mindfulness, Right Happiness, Right Speech, Right Conduct, Right Effort, and Right Occupation. Besides these there are Four Truths; that unsatisfied desire is painful, that desire is the origin of suffering, that the removal of pain is the setting free of desire, and that the way thereto is the Eight Principles. Buddhism involves belief neither in God, Eternal

Life, nor sacrifice. Great emphasis is laid on love. Besides the things to be desired there are Ten Bonds, Five Hindrances, and Four Intoxications which are to be avoided. When a man has conquered himself, and guided his life aright in all these, he can attain the *Arahatship*. The three great sins are self-indulgence, ill-will, and stupidity, and the being set free from these constitutes *Nirvana*.

Buddhism lays great emphasis on freedom from this life, and not life in the future. It rejects the immortality of the soul and accepts the teaching of transmigration of souls, which means the rebirth after death of a living being, as an animal or as a man or a woman, in a status either happier or much less happy than that of his previous existence.

Buddhism is in great contrast with the Gospel. The goal of its great leader and of those instructed in it is Nirvana, the blowing out of the candle of life. It is salvation from life. That salvation is to be achieved by one's own knowledge and effort. Proverbs 14:12: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." The Gospel, far from teaching a salvation that is the blowing out of a candle, tells of a new spiritual birth into eternal life that is one of growing richness in love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and self-control. The Gospel centers about a living God, the Creator and Ruler of the universe, God who is love and whose love has led Him, in His Son, to become flesh for man's salvation, and who continues in the lives of men through His Holy Spirit. I John 5:11, 12: "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

Road-Side Park—One Mile Ahead! Let us stop awhile, cool the engine, have some refreshments, and check our road map. Our map tells us where

(Continued on Page 306)

The Juniors

MRS. ORVILLE L. KUHN, Secretary
1582 Woodbine St., Pittsburgh 1, Pa.

Whoever degrades another degrades me,
And whatever is done or said returns
at last to me.

—Walt Whitman

1957 JUNIOR SPECIAL

Junior Special promotional material should be in the hands of each local society superintendent by now. If you have not received yours, please write immediately to the Literature Department, 209 Ninth Street, Pittsburgh 22, Pa. In your request for Junior Special material include the membership of your Junior missionary society so the proper number of coin cards will be sent.

Our projects for this year are as follows:

**Miss Mary Ewing's Salary
Maintenance of the Ibis**

Children's Ward,

Memorial Hospital,

Sialkot, Pakistan

**Fire Alarm System for
Jane Cook Hospital,**

Frenchburg, Ky.

**Hot Lunch Program for the
Southland**

A set of 2x2 colored slides with a reading script which includes an imaginary trip with the air hostess to each one of the Junior Special projects is new this year. These slides may be rented from the Department of Audio-Visual Education, 209 Ninth Street, Pittsburgh 22, Pa., for \$1.00 plus handling expense. Remember in ordering to state the date on which you wish to use the slides. Also remember the slides are to be returned the day after you use them so that no one will be disappointed.

Other materials for Junior Special promotion are dime saver cards for each boy and girl, black and white pictures, one for each project, for the wall of your Junior room, and a

mimeographed booklet of stories, suggestions for presentation, and handcraft ideas for use in promoting Junior Special 1957. We hope this will be a successful year for Junior Special because the need is so great.

* * *

The World From Our Home written for parents by parents is a new booklet published by Friendship Press. It presents many practical methods of teaching children world brotherhood in the home situation. The cost is 60¢ and it may be purchased from the United Presbyterian Book Store, 209 Ninth Street, Pittsburgh 22, Pa.

* * *

Know Your Neighbors is a series of six color films on world brotherhood designed for children and young people. Each title is 16mm, sound, color, 13½ minutes in length, and rents for \$6.00 from the Department of Audio-Visual Education, 209 Ninth Street, Pittsburgh 22, Pa. The titles are as follows:

African Cousins—a typical day in the lives of two African boys who attend a mission school.

Cayambe's Children—the story of Anelida, whose people have worshipped Cayambe, a towering mountain considered sacred to the Indians.

Luzon Mountain Boy—Benedict works with his family raising rice high in the mountains of Luzon in the Philippines.

Honshu Holiday—the story of a Japanese Christian rural family on the island of Honshu.

Plains Indian Girl—Indian American children are shown at school, play, study, and work.

Bantu Girl—everyday explorations of a nine-year-old Bantu girl.

Mountain and Presbyterial Missions

MRS. FRED M. BLICK, Secretary
316 Maple Street, Irwin, Pa.

I have sworn upon the altar of
God eternal hostility against every
form of tyranny over the mind
of man.
—Thomas Jefferson

IMPRESSIONS OF A NEW-BORN

as told to GLENDINE LUNDQUIST

You have never heard of me before, in fact I don't even have a name yet. I suppose my mother is thinking about it right now and will probably have a good one cooked up to suggest to my dad.

Let's see what sort of place I'm in! There are two other boys in here with me. The one with lots of black hair says his name is William, but it will be Billy. He came three days ago and says his dad is coming in the morning to take him home with his mother. He thinks his mother is the prettiest mother in the maternity room. I haven't had a good look at mine yet. I wonder when the nurse will take me in to see my mother. I see the nurse sitting at the desk writing on some charts. The other boy baby in here with me is named Clarence, and say, his mother has to take a lot of pills for pains, and the doctor said he was going to give her a blood transfusion in the morning.

Oops! a bell, and the nurse just flew down the hall! I guess that woman in Room 5 is quite sick. The nurse is talking to the doctor on the phone about her now. Being a doctor must be hard. He just got to bed about one in the morning, and here it is only four. I see the nurse going back to No. 5 with an injection. Poor Mrs. Brown! I think the nurse said she had a bad heart.

Well, bless my soul! There's the tiniest baby, in a glass cage that they call an incubator. Billy says it is a girl. Boy, she can kick! She's sort of red. The nurse is coming with a bottle of milk. I guess that was what she wanted. Billy says her name is

Linda, and that her parents and sister come every day to see her.

I didn't hear a bell, but the nurse must have heard something back in Room 4. I hear her arguing with Mrs. Lewis. She must be trying to get out of bed. She is kind of old, seventy-one, I guess, and has to take insulin. She surely is talking funny and giving the nurse some trouble.

This place I'm in is quite grand. Billy says the nurses call it the nursery and that it is just new. Now that he mentioned it, I can smell fresh paint. The walls and the ceiling are a pretty blue, but a good deal of the wall is glass. I guess the fathers and the aunties look at us through the glass.

The nurse took Billy and Clarence to their mothers to eat. I guess I'll get to go next time. It is about daylight and the nurse is getting the patients' hands and faces washed for breakfast. Billy and Clarence are back now but sound asleep. It must be nice to cuddle up to your mother nice and warm and be fed, and loved, and admired.

Here are the day nurses. They all went in a room for "report." I'll listen hard and I'll probably hear about the patients. Yes, just as I thought, the nurses think the patient in No. 5 is very ill. One of them said she was glad she was a Christian, and was praying that her testimony, even now when she is so desperately ill, will help the other patient in that room. The other patient is not a Christian and is such a fussy old thing. The nurses do not think she is very ill. She has "spells" with her breathing,

I guess. One of the nurses said, "She should cast all her cares, including her breathing, on Him." Say, these "reports" are interesting. The nurse they call Bernie knows everyone around here, and can tell you whom every patient is related to. She seems to be related to a lot of folks herself.

The "report" session seems to be breaking up and there goes the night nurse downstairs. Be a night nurse? Not me! Boy, you should have seen the night nurse jump and struggle to keep from screaming. I guess it was about 4 A.M. and very quiet. She was standing with her back toward the operating room collecting the cards for the six o'clock medicines when suddenly that door opened with a startling swish and click. Believe me, if I had any teeth they certainly would have chattered. Really, all night long there are the strangest taps, and rustlings and hissings around throughout the building, and I'm told it is even worse during the winter when the steam pipes get started. The nurses say it sounds for all the world like the snorting or heavy breathing of some big animal, or the stealthy tiptoeing of a prowler. It certainly would be nerve wracking. Ho hum, I guess I'll take a nap!

* * *

I didn't realize I was so sleepy. I guess I've missed a good deal of the morning's excitement. Billy's bed is empty, so I guess his dad came. Fiddlesticks, I missed seeing the doctor too! Upps! I guess that is the doctor now. He just flew up the stairs and into the delivery room. It certainly sounds like things are happening in there. Do you hear that? That could only be another girl! Yep, what did I tell you? She certainly can scream. She looks sort of cute when she screams.

My, my, what is that racket downstairs? I wish they didn't make these bassinets so high. I'm not going to risk my neck by jumping down to the floor, although I would like to see

why all the fuss downstairs . . . Here comes the nurse upstairs; it must not be too serious because she is laughing. She is hunting the other nurses, so I'll soon know. Well, no wonder! A little boy who lives "down Beaver" was trying to cut wood like his daddy. His aim was poor and he cut his shoe and only nicked his toe. It was his mother that was doing all the "yowling." She was afraid to take his shoe off because she was sure she would find a toe cut off.

A man just came from the doctor's office for a tetanus shot, whatever that is. They say he stepped on a nail. I've seen my first "asthmatic." What distress there is in this old world, and what relief is available because there are medicines and doctors who know how to use them.

* * *

I must have dozed off because it is about five o'clock. I'm glad there is a nice clock in here. I heard one of the nurses tell a visitor that a bank in Mt. Sterling gave it. It is fascinating to watch that nice red hand go round.

I heard the nurse say she has two emergencies waiting for the doctor to get back from his office in Ezel. I heard the little girl who fell from the swing cry for a while, but her mother has comforted her. They think her arm is broken and the doctor will put a cast on it. I guess the other one waiting for the doctor will need "stitches." She cut her hand with a butcher knife. She thinks her children will be getting hungry for supper and wishes the doctor would hurry. I just found out I missed some more excitement this morning while I was sleeping. There was a car wreck out on the highway and one man was very seriously hurt. They gave him First Aid and sent him to Lexington in an ambulance. I haven't told you about my mother yet. Boy, my mother is really the "most."

Shucks, I guess I'll just close my eyes and think a spell.

THE TEENS

(Continued from Page 302)

we will be going to help with our Teen Task for 1957. Look! Look!

Teen Task For 1957

FOREIGN: Equipment and Supplies for the Blanche Soule Memorial Wing of New Hospital at Nasir, Upper Nile.

HOME: Equipment for a Model Living-Dining Room for Classes in Homemaking at Ezel, Ky.

Because you were faithful in giving your 1956 Teen Task contributions, look to the lovely story of the Christian Literature Center at Khartoum, North Sudan on page 281 and see what wonderful accomplishments have been made in the literacy work and helping new literates to have Christian literature. Come on, Teens! Let's have a 10 per cent increase over last year in our contributions!

THE UNFAILING PRESENCE

By MARY REED

*I dwell alone, and all I hold most dear
Are far removed, beyond the trackless sea,
So very far they seem today from me;
Yet for a moment brief methinks I hear
The echo of loved voices in my ear.
The dear home faces seem to shine again
Then swiftly vanish in a cloud of pain.*

*Yet it is but a moment that I turn
And with heart longings for my loved ones yearn;
For hush, I am not alone, a Presence blest
Fills all my chamber with a sense of rest!
A moment's darkness, then a flood of light,
A well known voice is whispering to me,
"Am I not far better to thee than all?"*

*Low at His feet I then adoring fall,
Outbreaking there in speechless love and praise
The song the heart is quite too full to raise.
Thou art enough, my own beloved One
And work with Thee is sweet till day be done,
And when at eventide I close my door,
Shut in with Christ, what do I need yet more?*

Negro Missions

MRS. H. ANDREW BRUDER, Secretary
1001 McCleary St., McKeesport, Pa.

I do not know the method of drawing up an indictment against a whole people.

—Edmund Burke

TRIP TO TENNESSEE PRESBYTERIAL

EVLYN W. FULTON

One of the tasks of the new executive secretary-treasurer of the Women's General Missionary Society is to try to meet with all the presbyterials. During the last week in October I had the privilege of meeting with Tennessee Presbyterial in Annemanie, Ala. In traveling south to Alabama I stopped on the way for a day in Knoxville, Tenn., where I was the house guest of Dr. and Mrs. James A. Colston. Knoxville College is meeting a great need in the higher education for Negro youth. The campus was beautiful with the leaves just beginning to turn brilliant colors of red, yellow, and orange. The new science building has its walls almost finished and the hope is that it will be in use by spring of 1957. There is a great need for funds for the furnishing of the equipment for this building.

Going on south, Dr. C. C. Brown met me in Selma and drove me to Camden where I stayed with Rev. and Mrs. James Reese. Certainly the schools in Alabama, at Camden, Miller's Ferry, Prairie, and Arlington, are like a light in the darkness of material poverty. They give these Negro boys and girls the only chance to escape from the poverty in which their parents are living. It is only through education that they can be given that opportunity. The men in the area where the schools are located are earning pitifully small amounts of money and are paid only once in a year. The struggle to keep

a family on such a financial arrangement is a losing one.

The schools provide not only an education for the boys and girls but show them that there are people who are deeply concerned about their future. The hot lunch program is vitally needed and provides food for many children who otherwise would not have hot food any time in the day. Hard candy and small gifts at Christmas time sent by churches, missionary societies, and through the Junior Exhibit, make this season of the year meaningful to these children in Alabama. Used clothing for all ages is constantly needed and put to immediate use.

There are so many ways, simple ways, in which we can serve our Lord and Master. He has told us, "As you did it to one of the least of these my brethren, you did it to me." In order to aid all our work, we need to increase our offerings to the American General Fund and to the Foreign General Fund so that all the needs within the total budget of the Church may be met. The needs that must be met within the budget for the schools in Alabama are the education of the boys and girls and the provision for the hot lunch program so that it will reach all the children and not just a part of the group. If we give to the regular funds of the Women's General Missionary Society, these needs will be met.

We regret to report the death on Nov. 4, 1956, of Mrs. H. W. McKeldin. She had taught at Camden Academy, Camden, Ala., for a number of years. Her husband also is on the faculty at Camden. Sincere sympathy is extended to Mr. McKeldin and their two children.

Indian Missions

MRS. WALLACE G. McGEACH
266 Second St., Leechburg, Pa.

We want a state of things which allows every man the largest liberty compatible with the liberty of every other man.

—Ralph Waldo Emerson

TOUR OF INDIAN AMERICAN WORK

Two years ago when I was appointed Secretary of Indian Missions, as a member of the Women's Board, little did I realize that I would have the experiences that have been mine this past month. September 21 was the beginning of a trip which was most enjoyable, educational, and inspirational. The "circle tour" of all four of our Indian missions was planned and arranged for me by Dr. George Kerr of the Board of American Missions. Stilwell, Okla., where our Cherokee Mission is located was the first stop of the tour. As I arrived in that town on a very hot Saturday afternoon, I was met by Mr. and Mrs. Taylor Beaver, David and Marlene, who very graciously took me to the hotel from which we soon departed for the mission in the carry-all which was purchased a few years ago by the Women's Board and is used for bringing folk to services who have no means of transportation.

NEW PASTOR AT STILWELL

On the way to the church we visited in the home of Mr. and Mrs. Charles Holloway, leaders in the mission since its beginning 10 years ago, then on to see the church property. With pride these fine people showed me all the buildings—the church, service house, manse, storage building which is used to display and sell clothes sent them by interested people, and the pump house which supplies the water for the whole compound. The manse had just been papered, the floors had been sanded, and the rooms had been cleaned throughout—all done by the men and women of the church who were eagerly awaiting the arrival of Rev. and Mrs. Albert Smith. After dinner in the home of Mr. and Mrs. Beaver, we returned to the church for young

people's meeting to find Rev. and Mrs. Smith and son Jimmy had arrived just ahead of us.

Sabbath Day was one of inspiration and fellowship. As we worshiped together in the Bible School hour and worship service, we also fellowshiped together after church in the manse. A festive meal was spread on a long table in the dining room with food brought in by the church folk. It was a real smorgasbord, tasty in every way. The "welcome mat" was truly out for Rev. and Mrs. Smith and myself and it was a most enjoyable fellowship. We are happy to report that the Smiths are now on the field and we know that it is a happy relationship as they work together as pastor and people in witnessing for Christ in that community.

A long ride on the train brought us to Flagstaff, Ariz., where I was met by Rev. Fred Patterson and traveled with him to our mission at Oljato. After traveling the 185 miles over paved and sand roads, through desert with beautiful rock formations all around us, we arrived in time for dinner at our Oljato Mission where we received a warm welcome. Before the evening meal was over, many Navaho people arrived for the regular prayer meeting which was held in the Patterson living room.

As a new day arrived, there was not a dull moment from morning till the close of day. Oljato is a place of much activity. All day long Navahos came for something: clothes for children to go to school (and Mrs. Patterson went to the store room and found complete outfits for three girls), food (cheese, flour, and powdered milk) which is supplied by the government and distributed by our workers, and a request to use the

sewing machine. All these desires were fulfilled and it was a joy to see the happiness that was expressed in the faces of these Indian Americans as they received these things which they needed so much. At the close of the day Grace Patterson said, "If anyone feels that we are lonely way out here, tell them we do not have time to get that way—always we have people in to see us."

DEDICATION OF OLJATO CHAPEL

Friday was a day of even more activity as guests began to arrive for the week-end. By evening we were quite a large family as Mr. and Mrs. W. H. Douglas from Topeka, Kan.; Mr. and Mrs. Ross Barr of Liberty, Neb.; Dr. and Mrs. H. E. Lobaugh of Topeka, Kan.; Dr. and Mrs. George Kerr of Pittsburgh, Pa., and Dr. and Mrs. Harold Wilson and son James from Fresno, Calif., had arrived that all might help in preparing for the dedication of the new chapel on the Sabbath Day. On Saturday Mr. and Mrs. James Lukens and daughters from Santa Ana, Calif., arrived. Miss Faye Edgerton of the Wycliffe Bible Translators, who had been at the mission for two weeks helping in language study, was most helpful in preparing material for the dedication service in the Navaho language. Men and women made and sanded pews, mopped and waxed the floors, and cleaned the windows that the chapel might be "ready and in order" for the dedication.

At ten o'clock on the Sabbath we assembled to worship together and to dedicate this chapel which had been built by the work campers to the glory of God. It was truly a wonderful experience to hear the Navahos sing the familiar hymns, to hear the Bible read to them by Miss Edgerton and to hear them participate in the dedication all in their own language. Bible School was held after the worship service. The children were taught by Rev. David Gordon while the adults were taught by Miss Faye Edgerton in the Navaho language. A picnic lunch was served to all at the close of worship. It was

a time of real Christian fellowship as we ate together under the arbor near the mission house and then worshiped together in an informal service in the fellowship room of the chapel. This was a great day in the on-going program of our church among the Navahos. This chapel, which has been built by cooperative boards of our Church, with its cross-lighted steeple is a beacon and guiding light to the Navahos on the reservation far and wide.

As the Navahos come to "Mission Hill" for material needs, they are given more than that. As the Pattersons and the Gordons have opportunities to minister in a material way, they also minister in the spirit of Christ as they show love, kindness, patience, gentleness, goodness, and truth. Our mission now consists of the manse where Rev. and Mrs. Patterson live; the trailer which is the home of Rev. and Mrs. David Gordon, Marcie and Sandy; the interpreter's house, the home of Mr. and Mrs. Cecil Todechenee and family; and the new chapel. All of these improved facilities make it possible for our missionaries to bring new life and new hope to a people who have been neglected too long. Seeds of love and kindness are being sown daily and some seed has fallen on good soil that has brought forth fruit in lives dedicated to Christ.

Monday was the beginning of a most enjoyable trip by car with Dr. and Mrs. Harold Wilson and James across the desert, to Grand Canyon, Hoover Dam, and on to their home in Fresno, Calif. After a good night's sleep in their delightful home I continued the trip by train to Oakland, Calif. At the gracious invitation of Mrs. Earl Jamison, I enjoyed dinner and the night in her home and was on my way early the next morning to Portland, Ore. Arriving in Portland Friday evening we had dinner with the Home Missions Committee of Oregon Presbytery, Mrs. Norman Allen, president of Oregon Presbyterial, and Dr. DeWitt Safford, field secretary of Columbia Synod.

NEW MANSE AT WARM SPRINGS

After traveling over the beautiful highway through the reservation about 100 miles southeast of Portland, Dr. Safford and I, on Saturday, arrived at Warm Springs. Here at the foot of the mountains is a beautiful little town, the location of the government agency, a boarding school, dormitory, hospital, homes, stores, and our beautiful church and lovely new parsonage. A delicious dinner, the evening with Rev. and Mrs. Edwin Machamer, and a most restful night were enjoyed in the new manse.

World-Wide Communion was observed in a most impressive manner on the Sabbath. We felt drawn together as one in Christ as we commemorated His death on the Cross for all mankind. It was a real joy to be with the children in the Bible School hour, to hear them sing the same songs the Navaho children had sung in their language and to see the happiness in their faces as they were told of the dedication of the chapel at Oljato. These children had helped build the chapel as they brought their offerings in their Daily Vacation Bible School.

For the past 20 years Rev. Mr. Machamer has been ministering to this inter-racial church and community. On September 3, the twentieth anniversary of their arrival at Warm Springs, Rev. and Mrs. Machamer were honored at a testimonial dinner. Mr. Machamer feels the church has been a real witness to the people in the community and will continue to be as more and more come to know Christ. This our oldest mission with the most modern church and manse has a real mission to perform as it reaches out through the reservation and seeks to win men, women, boys and girls of the Wasco and Piute tribes to Christ.

MOCCASINS WORN AT SIMNASHO

Sabbath afternoon and night were spent at Simnasho, Ore., where we were most warmly received by Mr. and Mrs. Ernest Penney, missionaries doing a wonderful work in this community. It was a real joy to hear

them say they had been invited into every home for prayer meeting and had gone where invited. After a delicious dinner, services were held in the church. Mr. Penney led the song service, conducted the worship, and Dr. Safford brought the evening message. This is in every way an Indian Church and many came wearing moccasins. Some had walked while others came in cars, but all had come to worship. After the worship service, a fellowship hour followed where we had opportunity of meeting and visiting with these people whom to know is to love. These missionaries are most gracious in every way. In their lives they radiate the spirit of Christ as they witness for Him in their daily activities among their people.

The following Saturday my train arrived at the very early hour of 5:21 A.M. at Perry, Iowa, where Dr. William French met me. This day was spent with Dr. and Mrs. French and Dr. and Mrs. T. R. Yeates in Des Moines. At a noon luncheon at Dr. French's it was a real pleasure to meet and visit with Mrs. McKee of Des Moines Presbyterial, Mrs. G. I. G. Shambaugh, former WGMS president and now a member of the Board of American Missions, Mrs. T. R. Yeates and my hostess, Mrs. French. It was a most enjoyable time making new friends and renewing old acquaintances. Saturday evening dinner was enjoyed in the home of Dr. and Mrs. T. R. Yeates, where I had the privilege of meeting members of the staff of Westminster Church.

Early Sabbath morning we had a pleasant and beautiful ride with Dr. French and Mrs. Shambaugh as we drove the 70 miles out to our Mesquakie Church at Tama, Iowa. As we approached the church, we could see God's handiwork in the trees as they were glorious in their fall colors. A rain the night before had settled the dust which at times is quite prevalent on the road past the buildings. The church sanctuary had just been repaired, painted, and cleaned by a work camp group during the summer.

(Continued on Inside Back Cover)

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary
847 Thorn Street, Sewickley, Pa.

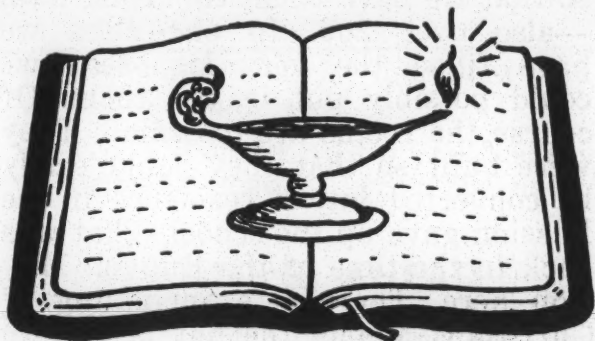
The love of liberty is the love
of others; the love of power is
the love of ourselves.

—William Hazlitt

LIGHT

What a significant name for the little magazine that comes from the print shop in Malakal, Sudan. The

to be ordained, and Rev. Adwok Mayoum, the second Shilluk.



The people are interested in reading *Light*; it is read and welcomed by almost every Christian in the South who can read English. It ministers to the well-educated as well as those who can scarcely read. Thus it reaches the leaders of the people; and the material in it is often passed on by translation, so that it often reaches the illiterates. It circulates not only in our Mission area, but also all over the Sudan in every other Mission area. It is published by our Mission for the South Sudan Christian Council.

first issue came from the Spearhead Press in April, 1955. Nine Sudanese young men of the Shilluk and Dinka tribes work in the shop, and about 1,000 copies are being printed now. At first all the articles were written by missionaries, but more and more they are written now by Africans. So much so that they are now putting in by-lines for both Africans and missionaries. Rev. Alex C. Wilson, who was the originator and first editor of *Light*, is now home on furlough, and Rev. William Billica is ably serving as editor in Mr. Wilson's absence.

This little magazine is 8¼ by 5¼ inches and usually has 32 pages. It contains: timely editorials, Bible studies and suggested Scripture readings, news of the churches, current events, child welfare, suggestions, stories, letters to the editor, and questions asked and answered, etc. Every issue tells of Church news; the November issue carried pictures and accounts of the ordination of two new men to the Gospel ministry, the Rev. Moses Kovac, the first Nuer

The price of *Light* is one dollar a year for 10 copies. They find it easier to handle each subscription separately; club mailings would not be any economy. *Light* could well be used in our Prayer Groups, for in each issue there are items of interest for prayer and praise. If you are interested in subscribing for *Light* yourself, you can send a dollar bill to Dr. H. E. Kelsey, Treasurer, 401 W. Cheltenham Avenue, Philadelphia 44, Pa., who will transmit it to the Sudan. Or you may choose a woman, probably the Literature Secretary, who could send the names and addresses of several subscribers at one time.

The print shop has done well in the short time it has been in use, but it has operated at a loss. As more subscriptions are received, the income will rise to support this pioneer project. Let us help this worthy cause by our support in subscriptions and in prayer for God's blessing on this printed messenger of *Light*.



MISS ELLA M. BARNES

It was with sadness the news came of the death of Miss Ella M. Barnes on Nov. 29, 1956, at the United Presbyterian Home at Washington, Iowa. Miss Barnes went to Egypt as a short-term worker and served from 1905 to 1909. After a year in our work at Knoxville, Tenn., she became a regular missionary in Egypt, where she served from 1911 till 1939. Her years in the Fowler Children's Home in Cairo were happy, useful ones, as she mothered the little girls there.

Miss Barnes became one of the early guests when the Home in Washington, Iowa, was started. Later her two sisters, Miss Wilda Barnes and Mrs. W. P. McAtee, joined her and during her long illness ministered lovingly to her. Dr. E. L. Haney conducted an impressive memorial service in the Home parlors; he was assisted by Rev. John Baird, Dr. H. E. Philips, and Dr. W. T. McIntyre.

MRS. ROBERT NELSON DAY

The hearts of the missionaries were saddened by the illness and death of Mrs. Robert N. Day, who with Mr. Day had been in the North Sudan visiting their daughter, Miss Beverly J. Day of Khartoum North.

Mrs. Day had gone to El Obeid to visit the station, away from the heat of Khartoum North. She was ill when she arrived and was given all the loving care possible with the British doctor in attendance, his wife who is a nurse, and Miss Frances Turk, R.N., of our Mission. Rev. William Philips gave of his blood in an effort to save her life, but on Nov. 20, with heavy hearts, her loved ones and

friends laid the precious body away. Our sympathy goes out to Beverly Day and her father in this sorrow.

ATBARA SCHOOLS

More free schools for the little ones have cut down on the enrollment in the lower classes in the school here in the Cantonment. The enrollment in the Town school is about as usual—something over 200. Here, though the lower classes are low, the middle grades are better than ever before so that we have about the usual total—also over 200. In one class we have filled the very last seat we could possibly put in the room. Of course the rooms are too small. They were built so that they could easily be converted into a residence if the Mission gave up the school. That was back in the time of the English Mission here. There is a sprinkling of Christians among the pupils but we would like to have more. Now there are Christians in every room, which strengthens our position in teaching Bible. So far we are going along smoothly. There are a few among the older girls who choose not to take it but they sit in the same room so will probably absorb some whether or not.

Do remember us continually in prayer that nothing may prevent our schools going forward. Our teachers are better than a few years back—a higher percentage have high school training and this year we have no new ones, that is they all have had some experience. And they are Christians. They too need your prayers for their strengthening spiritually.

—Mary Jane McKnight

You tell me that law is above freedom of utterance. And I reply that you can have no wise laws nor free enforcement of wise laws unless there is free expression of the wisdom of the people—and alas, their folly with it. But if there is freedom, folly will die of its own poison, and the wisdom will survive. That is the history of the race. It is the proof of man's kinship with God.

—William Allen White

Literature Department

MRS. JAMES T. VORHIS, Secretary
209 Ninth St., Pittsburgh 22, Pa.

For what avail the plow or sail,
Or land, or life, if freedom fail?
—Ralph Waldo Emerson

NEW YEAR'S RESOLUTIONS FOR PROGRAM LEADERS

- 1—We will not *read* topics from MISSIONARY HORIZONS for our society programs.
- 2—We will put our imaginations to work to find new and interesting ways to present missionary information and inspiration.
- 3—We will put as much (or more) time, thought, and planning into preparation for the missionary program as we would for a club to which we belong.
- 4—We will encourage members who have not taken part in our programs to take some part.
- 5—We will build up for our society a file of material for the use of all program leaders. (See the new 1957 *Catalog* for available material.)

PLANNING AHEAD

Material and suggestions for the January, February, and March meetings were listed on the Literature page of the December issue of MISSIONARY HORIZONS. In April we will be discussing "The Truth Evangelizes," a study of the church in the Punjab, Egypt, the Sudan, Ethiopia, and the United States.

How about trying a panel discussion for this meeting? Appoint a chairman who will guide the discussion and assign the topics to four women. These women should have background material as well as articles appearing in the March issue of MISSIONARY HORIZONS. As each woman studies the material she should make note of the points she wants to emphasize. After studying the topics the five participants should meet together to plan their procedure. Through the use of questions presented by the chairman and answered by the panel members comparisons may be brought out between the church in the United States and the church in our mission lands as to methods and problems.

Available background material includes:

January, 1957

New Churches in America

May We Introduce Church Extension and Let Us Look at American Missions. (Order from the Board of American Missions—702 Publication Building, Pittsburgh 22, Pa.)

The Church in Mission Lands

Handbook on Foreign Missions—see the Table of Contents for sections on the church and evangelism. (Order from the Board of Foreign Missions, 401 W. Cheltenham Avenue, Philadelphia 44, Pa.) *Pioneering for Christ in the Sudan*, pages 9, 10, 35¢; *May We Introduce Ethiopia*, pages 10, 13 (The Story of Blind Gidada), 30¢; *Cooperation Among Christian Groups in the Punjab*, 3¢.

The Work of Bible Women

Witnessing for Christ in the Punjab, page 21, 35¢; *The Epic of Egypt*, page 16, 25¢; *Pioneering for Christ in the Sudan*, pages 23, 26, 35¢; *Literacy, Door to Evangelism*, 3¢; *Handbook on Foreign Missions*—pages on Work Among Women.

Itineration

Witnessing in the Punjab, pages 17, 20, 35¢.

(All of the items listed above should be in your society's mission file.)

THIS AND THAT

The leaflet, *American Mission Needs*, has been revised and reprinted and is now green in color. Please discard all blue copies; they are out-of-date. This leaflet gives suggestions of things needed by mission stations in America—things to make and things to buy.

There is no corresponding leaflet on foreign mission needs. The duty charged for material sent to our mission fields makes indiscriminate giving unwise. If your group wants to do something for a specific mission, contact one of the missionaries on furlough and see what is needed and arrange for shipment.*

Your secretary is surprised to find people who have never heard of the *Officers' Packet*! This guide for society leaders is conveniently combined in one folder, yet is composed of 15 leaflets so each officer may have the leaflet that applies to her office. Individual leaflets are divided into two parts—helps for the society officer and for the presbyterial officer.

Other leaflets have been planned to answer some of your questions: *A Handbook for Missionary Societies*, *Important Dates to Remember*, *Questions and Answers on the Reading Course*, *How to Use the Prayer Cycle*, *How to Organize a Junior Society*. These and the *Officers' Packet* are our version of the *Do It Yourself* books. Be sure you are supplied.

(All items not otherwise indicated should be ordered from the Literature Department.)

Have you read *Our Vote* by Rev. Carl W. McGeehon (*The United Presbyterian*, Oct. 28, page 6) in connection with the January program?

The Church Membership Survey (*The United Presbyterian*, Oct. 21) might stimulate thought for your April meeting.

World Day of Prayer supplies should be ordered direct from the Office of Publication and Distribution, 120 East 23rd Street, New York 10, N.Y. (See December issue for list of available supplies.)

*Editor's note: See Dr. Hugh E. Kelsey's article on page 165 of the November issue of *Missionary Horizons*.

A DECLARATION OF FREEDOM

(Continued from Page 287)

lations believe in freedom? Why should the poor believe in freedom? the victims of economic greed?—the persecuted races? Why should those who crave an answer believe in freedom which is not, itself, an answer but a means of finding answers; which is not itself an end but a means to ends?

Men, whatever their situation, whatever their anxiety, should believe in freedom now precisely because freedom is not a preconceived answer, a predetermined end. What counts in a world of men is the beginning and the opportunity, not merely the end and the answer.

This age of ours is big with a future of infinite possibilities. Prophets of darkened vision have invoked its horrors for us. But it contains also an emerging promise of a richer, more humane and more abundant life which will not be realized unless the human mind is free. Only freedom keeps the future open.

But how can freedom stand against the monsters of unbridled authority?

Individual freedom can prevail and triumph, even against the enemies which beset it now, because the cause of freedom is the cause of man. Against that cause no enemy has prevailed for long.

TRIBUTES

Mrs. Frank Kraeer

The Elizabeth B. Littell Missionary Society of the United Presbyterian Church of Venice, Pa., wishes to pay loving tribute to the memory of Mrs. Frank Kraeer who passed away on May 15, 1956. She was a Life Member of the WGMS, served for a time as Literature Secretary, and was Junior Secretary for two years.

We commend her husband and family to the loving care of God.

Mrs. Walker Cowden
Mrs. A. E. Vandale

Miss Elizabeth Malick

The Women's Missionary Society of the Elfinwild United Presbyterian Church wishes to pay tribute to the memory of one of our loved members, Miss Elizabeth Malick, who passed away Oct. 7, 1956.

She was a Life Member of the WGMS, a faithful and active member of the Church, the Missionary Society, and the E. E. Kennedy Memorial Bible Class which she served as president, teacher, and advisor. She presided with grace and dignity which was typical of her personality. As a high school teacher she exerted a Christian influence on her students and was respected by her fellow teachers.

"Your memory is our keepsake—

With that we'll never part.

God has you in His keeping;

We have you in our hearts."

We extend our heartfelt sympathy to her Mother.

Committee

Mrs. Caroline Aldridge

The New York Presbyterial wishes to pay loving tribute to the memory of Mrs. Caroline Aldridge who went to be with her Savior July 5, 1956. She was a Life Member of the WGMS and served the New York Presbyterial faithfully for many years as treasurer and Thank Offering Secretary. Her life was a living testimony of her love for the Lord. We of the Presbyterial have lost a faithful worker and friend, but we know that "to be with the Lord is far better."

New York Presbyterial

Miss Ida Pinkerton

The Women's Missionary Society of the College Corner, Ohio, United Presbyterian Church wishes to pay tribute to the memory of Miss Ida Pinkerton who passed away Sept. 6, 1956. She was a Life Member of the WGMS, and served faithfully for 43 years as treasurer of the local society. We wish to express our deepest sympathy to her sister, Miss Etta Pinkerton, with whom she made her home.

The Committee

Mrs. Arminta Leffel

The members of the Women's Missionary Society of the First United Presbyterian Church of Springfield, Ohio, wish to offer a tribute of love to the memory of our friend and co-worker, Mrs. Arminta Leffel, who passed to her eternal home on July 25, 1956. Her marked devotion to her family and home did not deter her from faithful attendance at her church as long as her health permitted.

Mrs. Leffel was a Life Member of the WGMS. She was also an active member of the Century Bible Class and other organizations of the church. Her sincere friendship and gracious hospitality, her desire and willingness to serve endeared her to a large circle of friends. A friend remarked, "She was one of the outstanding women of her church." Our lives have been made richer by having known her.

To her loved ones, two sons, one daughter, and one granddaughter, we extend our deepest sympathy.

Women's Missionary Society

Mrs. Eleanor Ahrens

The Romaine Russell Missionary Society of the United Presbyterian Church of Hickory, Pa., wishes to pay tribute to the memory of Mrs. Eleanor Ahrens who passed away Sept. 15, 1956.

She became a member of our society in the year 1949. From that time on she was a very active and faithful member.

To her loved ones and especially her beloved husband we extend our greatest sympathy and commend them to the care of the Almighty, in whom she so faithfully put her trust.

Her faith in God and kindness to those who know her are memories to cherish.

The Committee

Miss Bess Johnston

Mrs. Maude Phillips

Mrs. Jeanette Newcomer

The Women's Missionary Society of the Greensburg, Pa., United Presbyterian Church wishes to pay loving tribute to the following members who passed away during the year, viz.: Miss Bess Johnston, Mrs. Maude Phillips, Mrs. Jeanette Newcomer.

In their passing we have lost loyal and faithful members who served our society in many ways as long as health permitted.

God's Word was to them a living book,
Revealing a Savior to love, worship,
and obey.

At home on the beautiful hills of God,
By the valley of rest so fair,
Someday, sometime, when our task is
done,

With joy we shall meet them there.

Committee

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Brooks, Mrs. Emma, Dietitian
Frenchburg, Ky.
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 Morton, Mrs. Jean Knoxville, Tenn.
 Mungen, Mr. Robert Knoxville, Tenn.
 Olden, Miss Florence Knoxville, Tenn.
 Parker, Mrs. P. H. Knoxville, Tenn.
 Payne, Mr. Charles Knoxville, Tenn.
 Pickett, Mrs. Armentine Knoxville, Tenn.
 Reyes, Mr. Joseph Knoxville, Tenn.
 Reynolds, Mr. Christopher Knoxville, Tenn.
 Robinson, Mrs. Mozelle Knoxville, Tenn.
 Rodemann, Dr. William Knoxville, Tenn.
 Russell, Mrs. Lois Knoxville, Tenn.
 Schlageter, Mr. Robert Knoxville, Tenn.
 Stewart, Miss Mary E. Knoxville, Tenn.
 Ward, Mrs. Mildred Knoxville, Tenn.
 Weir, Miss Mabel Knoxville, Tenn.
 Weiss, Dr. Samuel A. Knoxville, Tenn.
 Wellman, Mrs. Mildred Knoxville, Tenn.
 Whetstone, Miss Rea Knoxville, Tenn.
 White, Mr. Eddie C. Knoxville, Tenn.
 Williams, Miss Florence Knoxville, Tenn.
 Word, Miss Norma S. Knoxville, Tenn.

*On Leave

Prairie School

Peters, Principal William T. Prairie, Ala.
 Peters, Mrs. William T., Teacher Prairie, Ala.

Bible Teachers

Hudley, Mrs. James Chase City, Va.
 Paige, Mrs. Marcella, Recreational 2500 Middle Ave., Norfolk, Va.
 Thomas, Miss Eva Henderson, N. C.

Addresses for Sending Boxes

Boxes for the schools should be sent in care of their superintendents. The addresses given above are correct for parcel post or motor freight. However, in the following cases, the addresses for railroad freight and express are different:

Ezel School Mt. Sterling, Ky.
 Frenchburg School Mt. Sterling, Ky.
 Prairie School Catherine, Ala.
 Miller's Ferry School Camden, Ala.

MISSIONARIES UNDER BOARD OF FOREIGN MISSIONS

401 West Cheltenham Avenue, Philadelphia 44, Pennsylvania

% American Mission should be added to each foreign address

EGYPT

Ammon, Rev. and Mrs. Eugene H., 1953-----Assiut
Bailey, Dr. and Mrs. Ewing M., 1926-----
P. O. Box 1422, Cairo
Bailey, Rev. and Mrs. Kenneth E., 1955-----
American Mission Hospital, Assiut
Brownlee, Miss Helen R., R.N., 1931-----Assiut
Clark, Dr. and Mrs. Roy, 1955-----Tanta
Dawson, Miss Mary Frances, LL.D., 1922-----Cairo
Dunlap, Mrs. Ada A., 1924-----Assiut
Dye, Miss Marjorie J., 1951-----Box 1422, Cairo
Finney, Miss Davida M., Litt.D., 1915-----Cairo
Finney, Miss Lois M., 1953-----Cairo
Fleming, Rev. K. G., 1940-----

37 Sidi Metwalli, Alexandria
French, Miss Elsie M., LL.D., 1909-----Cairo
Gersiek, Miss Eleanor L., 1955-----Cairo
Glass, Miss Martha C., 1921-----Luxor
Grether, Miss Eulalia D., 1929-----Tanta
Grimes, Miss Alice M., 1924-----Cairo
Hamilton, Miss Faith E., 1954-----Luxor
Jacobsen, Miss L. Katherine, 1954-----Cairo
Jamison, Dr. and Mrs. Paul W., 1946-----Box 65, Tanta
Kings, Miss Lois D., 1926-----Benha
Lorimer, Rev. and Mrs. John G., 1952-----Mansura
Markley, Miss Mary L., 1954-----Assiut
McClanahan, Rev. and Mrs. Paul H., 1947-----Cairo
McClellan, Miss Beatrice H., 1948-----Luxor
McCreery, Mr. Everett W., 1930-----Assiut
McFarland, Miss M. Evelyn, 1919-----Cairo
McGeoch, Rev. H. A., D.D., 1920-----

37 Sidi Metwalli, Alexandria
McGill, Rev. and Mrs. W. A., 1937-----Box 1422, Cairo
McLaughlin, Dr. and Mrs. R. T., 1918-----Fayoum
Melo, Miss Sarah B., Litt.D., 1923-----Cairo
Morrison, Rev. and Mrs. George E., 1950-----Luxor
Nollin, Rev. and Mrs. Kenneth, 1955-----Cairo
Nollin, Miss Ruth L., 1955-----Cairo
Patterson, Miss Venna R., 1924-----Alexandria
Patton, Miss Frances M., 1922-----Mansura
Quick, Rev. and Mrs. Bernard E., 1954-----Minia
Roy, Miss Martha A., 1938-----Cairo
Seiver, Mrs. Rachel T., 1925-----Fayoum
Skellie, Dr. and Mrs. Walter J., 1924-----Assiut
Squires, Miss Norma Lee, 1954-----Tanta
Tait, Miss Marie F., 1925-----Assiut
Tedford, Miss Alberta A., R.N., 1947-----Box 65, Tanta
Thompson, Dr. and Mrs. John A., 1948-----Box 1422, Cairo
Thompson, Miss Mary C., 1939-----Tanta
Thompson, Miss Mary L., LL.D., 1917-----Assiut
Turnbull, Mr. Robert M., 1950-----Assiut
Walker, Miss Helen M., 1930-----Assiut
Wilson, Miss Elizabeth M., 1932-----

9 Sharia Massoud, Abbassia, Cairo
Wright, Miss Laura B., 1921-----Minia

On Furlough

Allen, Mr. and Mrs. Judson W., 1950-----
100 N. Phillips Ave., Sioux Falls, S. D.
Baker, Mrs. Sara E., 1950-----
% C. W. Dick, R.D. 7, Butler, Pa.
Cooke, Miss Mildred M., R.N., 1954-----
85 McGill St., Smith Falls, Ont., Canada
Fleming, Mrs. K. G., 1940-----
315 Kambach St., Pittsburgh 11, Pa.
Kraft, Dr. and Mrs. Norman A., 1949-----
9702 Barwell Terrace, Brooklyn 9, N.Y.
Martin, Miss Helen J., Ped.D., 1915-----
7442 Trevanion Ave., Pittsburgh 18, Pa.
McGeoch, Mrs. H. A., 1920-----
155 Lakeside Dr., New Concord, Ohio
Nollin, Mr. and Mrs. W. W., 1922-----
153 Lakeside Drive, New Concord, Ohio
Noordewier, Miss Helen J., 1921-----
1104 Sigsbee St., S.E., Grand Rapids, Mich.
Sutton, Miss Inez M., 1949-----
23 S. 10th St., Martins Ferry, Ohio
Turnbull, Mrs. Robert M., 1950-----
800 Plum St., Atlantic, Iowa
Watkins, Rev. and Mrs. C. B., 1944-----
1120 N. Highland Ave., Pittsburgh 6, Pa.
**Work, Miss Margaret A., 1924-----
E. Platte Ave., Fort Morgan, Colo.

*Associate.

**Leave of absence for family reasons.

Under Appointment

Gibson, Rev. Richard, 1955-----
401 W. Cheltenham Ave., Philadelphia 44, Pa.

Short-Termers

Aigner, Miss Wanda, 1956-----Cairo
Anthony, Miss Lillian D., 1956-----Assiut
Bender, Miss Elsie L., 1955-----Cairo
Blair, Miss L. Vernelle, 1952-----Cairo
Copeland, Miss Carolyn J., 1956-----Cairo
Cushman, Miss Dorothy H., 1955-----Cairo
Dillon, Miss Lela, 1954-----Assiut
Edie, Miss Evelyn C., 1955-----Cairo
Edson, Miss Jessie E., 1955-----Cairo
Fowler, Mrs. Jessie A., 1955-----Assiut
French, Miss Mildred P., 1956-----Cairo
Galloway, Miss Helen B., R.N., 1954-----Assiut
Galloway, Miss Neva J., 1954-----Cairo
Grohman, Miss Margaret D., 1956-----Tanta
Hesselink, Miss Alice, 1956-----Assiut
Jaspers, Miss Marjorie, 1956-----Alexandria
Martin, Miss Jacqueline, 1955-----Alexandria
Mason, Mrs. Ilma M., 1955-----Cairo
McClymonds, Miss Elsie M., 1955-----Assiut
McConkey, Miss Eunice, R.N., 1955-----Box 65, Tanta
McLaughlin, Miss Mary R., R.N., 1955-----Assiut
Melo, Mr. and Mrs. George, 1955-----Alexandria
Murdoch, Miss Joan, R.N., 1955-----Alexandria
Parkinson, Mr. and Mrs. Donald M., 1954-----Assiut
Patterson, Miss Lois M., 1954-----Assiut
PHELPS, Miss Carolyn A., 1954-----Assiut
Reed, Mrs. Fay, 1941-----Assiut
Reed, Mr. John M., 1956-----Assiut
Soule, Miss Lucy J., 1952-----Alexandria
Stultz, Miss Jean E., 1955-----Box 65, Tanta
Wagner, Miss Donna Lee, 1956-----Cairo
Yeckel, Mrs. Pearl M., R.N. 1955-----Box 65, Tanta

Under Appointment—Short Term

Lichti, Miss Mary Ann, R.N.-----
5370 S. Blythe Ave., Fresno, Calif.
Wright, Miss Dorothy E.-----
R. 1, Mounted Rt. 15, Orchard St., Beaver Falls, Pa.

PUNJAB, PAKISTAN

Allison, Miss M. Marie, 1952-----Sialkot City
Ardrey, Miss Ruth I., 1924-----Lahore
Ballantine, Miss Margaret E., 1941-----Sangla Hill
Black, Miss R. Jean, 1921-----Pasrur
Brown, Miss Frances E., 1927; 1937-----Lyallpur
Brown, Dr. and Mrs. J. D., 1936-----Gujranwala
Brownlee, Miss Theresa I., 1922-----Sialkot City
Campbell, Miss Audrey C., 1953-----
128 Burton Road, Rawalpindi
Carithers, Miss Florence M., R.N., 1953-----Taxila
Christy, Dr. and Mrs. Norval E., 1947-----Taxila
Christy, Dr. and Mrs. W. C., 1938-----Gujranwala
Cummings, Dr. and Mrs. J. B., 1923-----Rawalpindi
Drake, Miss Edith M., 1947-----Sheikhupura
Fehlman, Miss Margaret J., 1913-----
128 Burton Road, Rawalpindi
Glassman, Rev. and Mrs. E. H., 1947-----Campbellpur
Hamm, Dr. and Mrs. Orval L., 1953-----Sialkot City
Hartig, Miss Evva P., R.N.A., 1924-----Jhelum
Hewitt, Miss Eva M., 1930-----Pasrur
Hill, Miss Alice G., 1938-----Sargodha
Hunsberger, Miss Reba C., M.D., 1921-----Taxila
Lewis, Miss Barbara A., 1953-----
% Kinnaird College, Lahore
Lincoln, Miss M. Frances, R.N., 1920-----Sargodha
Lotze, Mr. and Mrs. Irvin G., 1948-----Gujranwala
MacLachlan, Miss Laura R., 1938-----Sheikhupura
McBane, Rev. and Mrs. C. Emerson, 1946-----Gujranwala
McKelvey, Miss Evelyn M., R.N., 1937-----Sialkot City
Miller, Rev. and Mrs. Paul A., 1920-----
Memorial Hospital, Sialkot City
Murdoch, Miss Margaret L., 1924-----Taxila
Peterson, Miss Marian T., 1920-----Gujranwala
Purdy, Miss Gene A., 1954-----Sialkot City
Reynolds, Miss Laura, 1924-----Sargodha
Scott, Miss Louise E., 1916-----Gujranwala
Selby, Rev. and Mrs. G. LeRoy, 1949-----Sialkot City
Stewart, Mr. and Mrs. Charles A., 1917-----Gujranwala

Stewart, Dr. and Mrs. R. R., 1916.....Rawalpindi
 Stock, Rev. and Mrs. Frederick E., 1956.....Gujranwala
 Sutherland, Rev. and Mrs. William, 1918.....Taxila
 Tebbe, Dr. and Mrs. Robert F., 1949.....Rawalpindi
 Turner, Miss Elizabeth H., R.N., 1947.....Sialkot City
 Weede, Miss Helen V., 1928.....Campbellpur
 White, Miss Josephine L., 1951.....Sialkot City
 *Wilder, Rev. and Mrs. John W., 1954.....Rawalpindi

On Furlough

Alter, Rev. and Mrs. Joseph C., 1922.....
 2918-F Regent St., Berkeley 5, Calif.
 Brown, Dr. and Mrs. O. A., 1951.....
 1074 Casgrain Ave., Detroit 9, Mich.
 Cash, Miss Marie E., R.N., 1926.....
 R.D. 5, Lebanon, Ind.
 Cathcart, Miss M. Evelyn, Ped.D., 1925.....
 605 W. Redwood, Marshall, Minn.
 Colvin, Dr. and Mrs. J. H., 1914.....Sussex, Wis.
 Foster, Dr. and Mrs. Robert A., 1923.....
 152 Waugh Ave., New Wilmington, Pa.
 Harkness, Rev. and Mrs. John D., 1941.....
 154 Waugh Ave., New Wilmington, Pa.
 Lentz, Miss Mary H., R.N., 1950.....
 841 Raleigh Ave., Norfolk, Va.
 Milne, Dr. and Mrs. Hugh M., 1922.....
 Scotch Ridge, R.R. #1, Carlisle, Iowa
 Pulliam, Rev. and Mrs. Paul R., 1953.....
 401 W. Chelton Ave., Philadelphia 44, Pa.
 Ross, Dr. and Mrs. W. H., 1918.....Ewing, Nebr.
 Vroon, Dr. and Mrs. John, 1941.....
 1121 Neland Ave., S. E., Grand Rapids, Mich.

Under Appointment

McCurry, Rev. and Mrs. Don M. Jr., 1956.....
 Kennedy School of Missions, Hartford, Conn.
 Swenson, Miss H. Janet, 1956.....
 55 Elizabeth St., Hartford 5, Conn.

Short-Termers

Calderwood, Rev. and Mrs. Donald H., 1956.....
 Gharial Church, Upper Topa, Murree Hills
 Cole, Mr. Linden N., 1956.....Sialkot
 Dye, Dr. and Mrs. David L., 1955.....Rawalpindi
 Feenstra, Miss Marjorie L., R.M.T., 1954.....
 United Christian Hospital,
 P.O. Forman Christian College, Lahore
 James, Miss Eloise L., 1956.....
 Sandes Home, Upper Topa, Murree Hills
 McCulloch, Mr. Lawrence R., 1955.....Rawalpindi
 Vos, Miss Helen P., R.N., 1954.....
 United Christian Hospital,
 P.O. Forman Christian College, Lahore
 Whaley, Mr. Warren J., 1955.....Sialkot City

PUNJAB, INDIA

Graham, Miss Vida J., L.H.D., 1922.....Pathankot
 Lamont, Miss S. Jane, 1928.....Pathankot
 McCulloch, Rev. and Mrs. Leonard, 1949.....Dhariwal
 McKelvey, Dr. and Mrs. J. Morgan, 1944.....Gurdaspur
 Ramsey, Miss Willa M., 1921.....Pathankot
 *Taylor, Dr. and Mrs. John C., 1955.....Landaur, U.P.
 Trimble, Miss Vivian L., 1921.....Pathankot
 *VanCeyt, Dr. Virginia L., 1955.....
 % Medical Center, Ludhiana

Short-Termers

Atwater, Mr. and Mrs. Charles, 1952.....Landaur, U.P.
 McKissick, Miss Dorothea, 1952.....Landaur, U.P.

THE SUDAN

Adair, Rev. and Mrs. W. B., 1946.....
 Doleib Hill, via Malakal
 Anderson, Dr. and Mrs. J. Lowrie, 1924.....Malakal
 Anderson, Rev. and Mrs. W. B., 1951.....
 Gwynne Divinity School, Mundri, via Malakal
 Bode, Miss Mary Anna, 1952.....Omdurman
 #Crandall, Rev. and Mrs. C. Lee, 1949.....Akobo, U.N.P.
 Day, Miss Beverly J., 1953.....Khartoum North
 Deemer, Rev. and Mrs. James R., 1954.....Omdurman
 Ewing, Miss Mary V., R.N., 1940.....
 Doleib Hill, via Malakal
 Galloway, Rev. and Mrs. Willard M., 1948.....
 Box 77, Omdurman
 Gordon, Dr. and Mrs. Robert G., 1946.....Nasir, U.N.P.
 #Hostetter, Rev. and Mrs. Paul E., 1954.....Wad Medani
 #Huisken, Miss Lillian, R.N., 1949.....Akobo, U.N.P.
 #Reformed Church in America

Jordan, Mr. and Mrs. Charles, 1947.....Akobo, U.N.P.
 #Kats, Miss Wilma, 1946.....Malakal
 Matthews, Miss Aleta J., 1947.....Khartoum North
 McClellan, Miss Marguerite M., 1926.....Wad Medani
 McKnight, Miss Mary Jane, 1922.....Atbara, via Khartoum
 McLaughlin, Rev. and Mrs. S. Robb, 1946.....
 Ler, via Adok, White Nile Mail Service, U.N.P.
 Peters, Mr. and Mrs. Harold R. C., 1955.....Omdurman
 Philips, Rev. and Mrs. W. H., 1948.....El Obeid
 Pillow, Miss E. Verna, 1930.....Khartoum
 Pollock, Mr. and Mrs. Edward O., 1946.....Malakal
 Roode, Dr. and Mrs. Albert G., 1946.....
 Pibor, via Akobo, U.N.P.

Roy, Rev. and Mrs. A. Mac, 1942.....Obel via Malakal
 #Schuiteman, Miss Arlene, R.N., 1954.....Nasir, U.N.P.
 Shields, Dr. and Mrs. R. F., 1917.....Khartoum
 Stewart, Miss Evelyn, 1952.....Omdurman
 #Swart, Rev. and Mrs. Robert, 1948.....
 Pibor, via Akobo, U.N.P.

Tetley, Miss Helen G., 1951.....Doleib Hill via Malakal
 Thompson, Mr. and Mrs. Milton H., 1950.....Malakal
 Turk, Miss Frances, R.N., 1921.....Box 155, El Obeid
 Vandevort, Miss Eleanor C., 1949.....
 Ler via Adok, U.N.P., White Nile Mail Service
 Walker, Rev. and Mrs. Harold T., 1946.....Gedaref
 Webb, Mr. and Mrs. E. A., 1946.....Khartoum
 Wilson, Rev. and Mrs. Talmage, 1955.....Omdurman

On Furlough

Coie, Miss Una, 1918.....
 308 W. Garfield St., Clarinda, Iowa
 Farquhar, Miss Marian I., 1945.....Garner, Iowa
 Finley, Dr. and Mrs. Leander, 1925.....
 6815 McCallum St., Philadelphia 19, Pa.
 #Hoekstra, Rev. and Mrs. Harvey T., 1948.....
 1848 Godfrey Ave., Grand Rapids, Mich.
 Kenagy, Miss Rosaltha, 1950.....
 5503 University Ave., Des Moines, Iowa
 Meloy, Rev. and Mrs. Robert H., 1945.....
 Apt. D-1, 44 Alexander St., Princeton, N. J.
 Rankin, Miss Dorothy L., 1946.....R.R. #2, Xenia, Ohio
 #Sikkema, Mr. and Mrs. LaVerne, 1948.....
 Rt. 2, Snyder Hill Rd., Ithaca, N. Y.
 Smith, Miss Mary K., M.D., 1944.....North Bend, Nebr.
 Wilson, Rev. and Mrs. Alexander C., 1951.....
 Payne Apts., 38 Alexander St., Princeton, N. J.
 Wilson, Miss Ruth E., 1951.....
 320 Nashoba Ave., Columbus 23, Ohio

Under Appointment

Koehler, Rev. and Mrs. John, 1956.....
 Kennedy School of Missions, Hartford, Conn.

Short-Termers

Adams, Miss Irene M., 1954.....Khartoum North
 Banuat, Miss Marjorie A., 1956.....Omdurman
 Billica, Rev. and Mrs. Willard C., 1955.....Malakal
 Campbell, Miss Minerva M., 1954.....Atbara
 Carlson, Mr. Edwin C., 1956.....Omdurman
 Kelker, Miss Audrey H., 1955.....Khartoum North
 Nichol, Mr. Gerald, 1956.....Omdurman
 Parr, Mr. Monte E., 1955.....Malakal
 Ploen, Mr. Richard, 1954.....Omdurman
 Turner, Miss A. Katie, 1955.....Khartoum
 West, Dr. and Mrs. James, 1953.....Ler

ETHIOPIA

Blair, Miss Isabel, 1922.....Sayo, Dembi Dollo
 Ens, Miss Anna H., 1956.....Addis Ababa
 Fisher, Rev. and Mrs. Milton C., 1954.....Addis Ababa
 Halewood, Miss Eileen, R.N., 1947.....Sayo, Dembi Dollo
 Hanna, Mr. and Mrs. Donald E., 1956.....Addis Ababa
 Harper, Miss Mary Nell, R.N., 1948.....Sayo, Dembi Dollo
 Haspels, Rev. and Mrs. C. M., 1947.....
 (Chimeera) address Addis Ababa
 Keefer, Mr. and Mrs. James B., 1955.....Addis Ababa
 Knieriemen, Miss Norma H., R.N., 1953.....
 (Chimeera) address Addis Ababa
 Kurtz, Rev. and Mrs. Harold, 1955.....Maji, Addis Ababa
 Lusted, Dr. and Mrs. R.N., 1955.....Addis Ababa
 McClure, Dr. and Mrs. W. D., 1934.....Pokwo, Dembi Dollo
 McCreery, Miss Ruth E., 1950.....Addis Ababa
 McGeary, Miss Hazel J., 1946.....
 (Maji) address Addis Ababa
 Maxwell, Miss Martha A., R.N., 1951.....
 Sayo, Dembi Dollo
 Nichol, Miss Ruth M., 1933.....Addis Ababa

Pollock, Mrs. Nessie F., R.N., 1942—Maji, Addis Ababa
 Reimer, Rev. and Mrs. Niles, 1955—Pokwo, Dembi Dollo
 Russell, Mr. Fred, 1920—Addis Ababa
 Vandevort, Rev. Malcolm S., 1955—Sayo, Dembi Dollo
 Walker, Mrs. Ruth L., 1923—Addis Ababa
 Yilek, Miss Joan E., 1948—Pokwo, via Dembi Dollo

On Furlough

Faught, Miss Marjorie, R.N., 1933—
 578 Sheffield Dr., Springfield, Delaware Co., Pa.
 Russell, Mrs. Fred, 1920—P. O. Box 1063, Quincy, Mass.
 Russell, Rev. and Mrs. Murray, 1952—
 1330 Portia St., Los Angeles 26, Calif.

Short-Termers

Anderson, Miss Lois R., 1954—Box 1111, Addis Ababa
 Irwin, Miss B. Ferne, 1956—Addis Ababa
 Millar, Dr. Andrew C. N., 1955—
 (Ghimeera) address Addis Ababa
 Rohm, Dr. and Mrs. Walter E., 1955—Dembi Dollo
 Wolf, Mr. John C., 1955—Pokwo, Dembi Dollo

FOREIGN SECRETARY, BOARD OF FOREIGN MISSIONS

Reed, Dr. and Mrs. Glenn P.—Box 193, Asmara, Eritrea

RETIRED FROM ACTIVE SERVICE, EGYPT

Acheson, Dr. and Mrs. J. W., 1913—
 319 Ashland Ave., Cuyahoga Falls, Ohio
 Cabeen, Miss Leota, 1909—
 1214 5th Ave., St. Joseph, Mo.
 Coventry, Mrs. Mary K., 1908; 1918—
 Presbyterian Manor, Newton, Kan.
 Elder, Dr. and Mrs. E. E., 1915—
 5450 Wissahickon Ave., Philadelphia 44, Pa.
 Finney, Miss Minnehaha, 1894—
 121 N. 7th St., Sterling, Kan.
 Gilmor, Dr. and Mrs. W. P., 1912—West Alexander, Pa.
 Henderson, Rev. and Mrs. F. D., 1906—
 542 N. Beaver St., Wooster, Ohio
 Hutchison, Dr. and Mrs. H. S., 1921—
 R.D. 1, Claysville, Pa.
 Jamison, Dr. W. B., 1915—
 239 Mercer St., New Wilmington, Pa.
 Lightowler, Miss Lucy, 1921—303 Pelham Ct. Apts.,
 6809 Emlen St., Philadelphia 19, Pa.
 Mason, Miss Dora B., 1918—"Linwood," Beaver, Pa.
 McClanahan, Dr. and Mrs. F. C., 1915—
 New Wilmington, Pa.
 McClanahan, Dr. and Mrs. N. D., 1909—
 R.D. 3, Monmouth, Ill.
 McFeeters, Mr. M. C., 1922—
 225 N. Mercer St., New Wilmington, Pa.
 McMillan, Miss Carol E., 1906—
 1203 E. Washington St., Washington, Iowa
 Moore, Dr. and Mrs. W. T., 1910—
 311 E. Jefferson Ave., Wheaton, Ill.
 Paden, Miss Marion A., 1902—% Rev. George Seville,
 100 E. Market St., Newport, Wilmington 4, Del.
 Philips, Dr. and Mrs. H. E., 1908—
 1203 E. Washington St., Washington, Iowa
 Robertson, Miss M. Stella, 1922—
 Five Shoregate, Crail, Fife, Scotland
 Simpson, Mrs. Jane C. Smith, 1922—
 4332 10th St., St. Petersburg 4, Fla.
 Smith, Miss Nellie C., 1911—"Linwood," Beaver, Pa.
 Thompson, Dr. and Mrs. F. Scott, 1911—
 5324 Wayne Ave., Philadelphia 44, Pa.
 Walker, Miss Laura B., 1904—
 306 Penn Ave., Pittsburgh 21, Pa.
 Weed, Miss Ethel L., 1919—
 10537 Wurdack, Overland 14, Mo.
 Whiteside, Miss Ida, 1913; 1935—
 25 Prospect St., Greenwich, N. Y.
 Williamson, Miss Ruth M., 1924; 1944—
 505 S. Main St., Greensburg, Pa.
 Wilson, Miss Esther W., 1919—"Linwood," Beaver, Pa.

RETIRED—PAKISTAN-INDIA

Bennett, Miss Hazel, 1908—
 856 23rd St., San Diego 2, Calif.
 Boyd, Miss M. Lois, 1918—% Mrs. John Smiley,
 311 N. St. Louis St., Sparta, Ill.
 Campbell, Miss Mary J., 1884—Monmouth, Ill.
 Chambers, Dr. and Mrs. H. C., 1903—
 Box 791, Daytona Beach, Fla.

Clements, Dr. and Mrs. E. V., 1912—
 2205 Audley Ave., New Castle, Pa.
 Fleming, Miss Betsy, 1913—
 6549 Emerald Ave., Chicago 21, Ill.
 Gordon, Dr. D. R., 1895—
 2330 Carroll Park, S., Long Beach, Calif.
 Hill, Miss Kate A., 1896—Eldora, Iowa
 Jameson, Miss Flora J., 1903—
 306 Penn Ave., Pittsburgh 21, Pa.
 Kyle, Miss Mary, 1904—425 N. Galloway St., Xenia, O.
 Logan, Miss Mary E., 1891—
 325 W. 7th St., Rushville, Ind.
 McArthur, Rev. and Mrs. J. A., 1904—
 814 E. Spring St., Boonville, Mo.
 McConnell, Miss Lillian A., 1902—
 306 Penn Ave., Pittsburgh 21, Pa.
 Merriam, Dr. and Mrs. W. H., 1913—
 208 North "I" St., Monmouth, Ill.
 Millson, Mr. and Mrs. C. C., 1920—
 111 N. 200th St., Seattle 33, Wash.
 Picken, Dr. and Mrs. S. C., 1909—
 420 E. Green St., Winterset, Iowa
 Stewart, Dr. and Mrs. Harris J., 1911—
 New Wilmington, Pa.
 Wengert, Miss Georgia, 1919—Lebo, Kan.

RETIRED—THE SUDAN

Coie, Miss Mary E., 1919—
 308 W. Garfield St., Clarinda, Iowa
 Grove, Miss Elsie E., 1912—
 21 Caroline Ave., Poughkeepsie, N. Y.
 Huffman, Miss Ray, R.N., 1924—
 5332 Virginia Ave., Kansas City, Mo.
 McIntyre, Miss Aulora R., 1911; 1919—
 1203 E. Washington St., Washington, Iowa
 Smith, Dr. and Mrs. Paul J., 1911—North Bend, Nebr.

RETIRED—ETHIOPIA

Beatty, Miss Ruth C., R.N., 1920—Reedsville, Pa.

WIDOWS OF MISSIONARIES

From Pakistan, India

Alter, Mrs. D. Emmet—Sterling, Kan.
 Anderson, Mrs. W. T.—760 Wright Ave., Camden, N. J.
 Brown, Mrs. M. M.—5505 N. 52nd St., Omaha, Nebr.
 Campbell, Mrs. J. G.—
 % J. O. McMeeken, R.D., Valencia, Pa.
 Downs, Mrs. Wallace J.—New Wilmington, Pa.
 Gordon, Mrs. A. W.—
 317 Virginia Ave., Havertown, Pa.
 Heinrich, Mrs. J. C.—
 219 Mabrick Ave., Pittsburgh 28, Pa.
 Maxwell, Mrs. Robert—New Wilmington, Pa.
 Stewart, Mrs. J. H.—Tarkio, Mo.
 Whitfield, Mrs. F. A.—1010 W. 1st St., Topeka, Kan.

From Egypt

Baird, Mrs. J. W.—"Linwood," Beaver, Pa.
 Buchanan, Mrs. Howard—
 1129 E. Mar Vista, Whittier, Calif.
 Galloway, Mrs. Dalton—
 25 Seminary Place, New Brunswick, N. J.
 Hickman, Mrs. W. W.—
 1125 E. Detroit Ave., Monmouth, Ill.
 McGeoch, Mrs. Fred S.—Ezel, Ky.
 McGill, Mrs. R. G.—119 W. 2nd St., Duluth 4, Minn.
 Roy, Mrs. Mark S.—New Concord, Ohio
 Russell, Mrs. C. P.—
 218 W. Chelton Ave., Philadelphia 44, Pa.
 Thompson, Mrs. A. A.—New Concord, Ohio
 Walker, Mrs. R. W.—
 299 W. 2nd Ave., Columbus 1, Ohio

From the Sudan

Adair, Mrs. W. J.—
 1819 Lexington Ave., Wichita, Kan.
 Heasty, Mrs. J. A.—Conway Springs, Kan.
 Oyler, Mrs. D. S.—207 Buffalo St., Freeport, Pa.
 Sowash, Mrs. George A.—
 38 Linden Ave., Mercersburg, Pa.

From Ethiopia

Hockman, Mrs. Robert W.—
 Wheaton College, Wheaton, Ill.
 Henry, Mrs. Duncan C.—Ezel, Ky.

MISSIONARY HORIZONS

OFFICERS OF THE ANNUAL WGMS CONVENTION Indianapolis, Ind.—June 11-14, 1957

President.....Mrs. William Whitlatch, 2533 W. Tuscarawas, Canton 8, Ohio
First Vice President....Mrs. R. Byron Crozier, 1521 S. 76th St., West Allis 14, Wisc.
Second Vice President.....Mrs. Walter J. Teeuwissen, Jr., 4269 Monroe Ave.,
Drayton Plains, Mich.
Secretary.....Mrs. Grant B. Gibson, 3509 Oakridge, Joplin, Mo.

LOCAL COMMITTEE, INDIANA PRESBYTERIAL

CHAIRMAN: Mrs. Cleon Scott, 2525 N. Park Ave., Indianapolis, Ind.
CO-CHAIRMAN: Mrs. Sylvia Swan, 1840 S. Keystone Ave., Indianapolis, Ind.
SECRETARY: Mrs. Lester Ferguson, R. R. 5, Lebanon, Ind.
TREASURER: Miss Flora Eagle, 826 W. Dr., Woodruff Pl., Indianapolis, Ind.
REGISTRATION AND ASSIGNMENT: Mrs. Charles Thornberry, 2157 N. Park Ave., Indianapolis, Ind.
FOOD AND SERVING: Mrs. Ed Pitcher, 811 N. Sherman Dr., Indianapolis, Ind.
PUBLICITY: Mrs. A. J. McConnell, Milroy, Ind.
TRANSFER: Mrs. Gordon Clark, 345 Buckingham Dr., Indianapolis, Ind.
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TOUR OF INDIAN AMERICAN WORK (Continued from Page 310)

RENOVATION OF TAMA PARSONAGE

Dr. Christian Haupt of Cedar Rapids, who has been currently supplying the congregation, presided at the worship service and was in charge of the Sabbath School hour which followed. Lunch was served in the basement of the church; then a tour of the parsonage was made. Much work has been done by work campers, women of the Reinbeck congregation, men of Traer congregation, and women of the local church to have the parsonage ready for the new minister. These people are eagerly looking forward to the arrival of Dr. and Mrs. David W. Park who expect to be on the field Dec. 1 to carry forward the message of Christ in this needy field.

With our arrival back in Pittsburgh the "circle tour" of all our Indian Missions had now been completed. Our Indian American Mission work is a "foreign mission work at home." With the arrival of Dr. and Mrs. Park at Tama we feel that all our Indian American churches will be well staffed to carry forward the work in the various fields. These workers need our prayers and our financial assistance to carry forward their work in the most effective way. We must not fail them.

This tour was made under the direction and by the assistance of the Women's Board and the Board of American Missions and to them I am indebted and most grateful for this rich experience.

On With the Message

On with the Message! On with the Light!
On to the regions still shrouded in night.
On to the nations which never have heard;
On with the life-giving, soul-saving Word.

On with the Message! Message of pow'r,
Message to meet ev'ry need of the hour.
On with the Message o'er land and o'er sea;
On with the *Truth that can set sinners free.*

On with the Message! Carry it on.
Millions in darkness still pray for the dawn.
Millions for whom Christ's own blood did atone
Die in their darkness, unreached, and alone.

On with the Message! Haste thee away;
Soon cometh night, haste thee on while 'tis day.
On with the Message, by love's passion stirred;
On till each creature of Jesus has heard.

On with the Message! Strive more and more;
Soon will the days for proclaiming be o'er.
On to all lengths, to where none have yet gone—
On with the Message! ON, ON, AND ON!

—Wesley Duewel.